



KOREA A Trail Blazer

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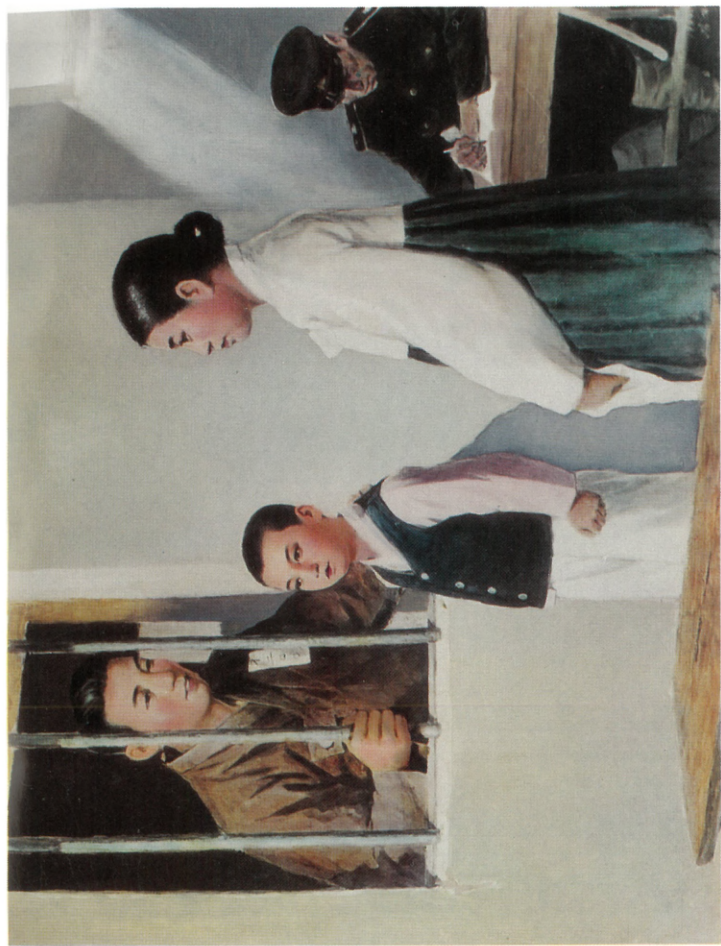
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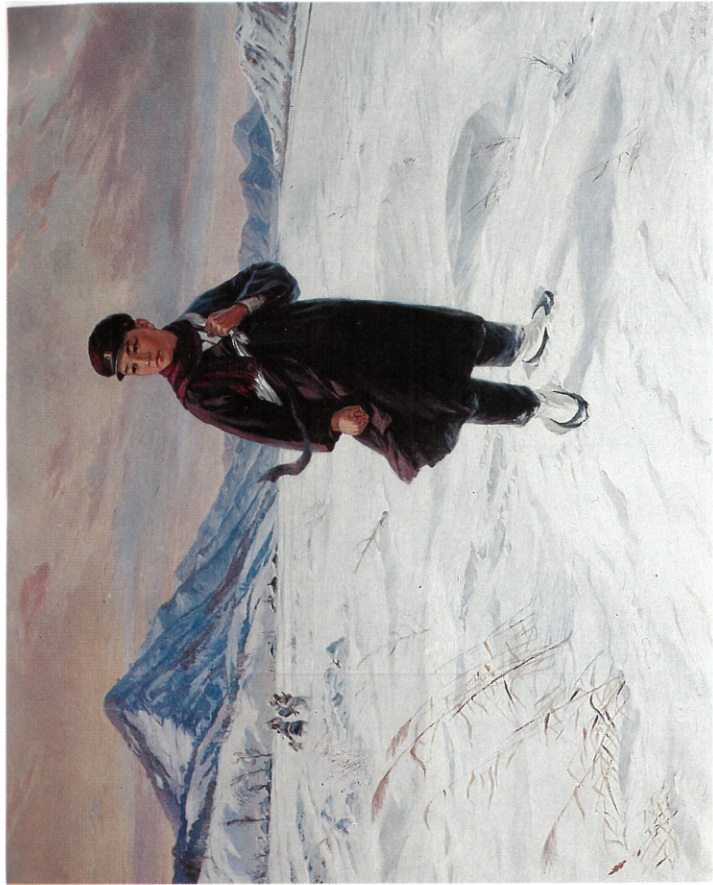
The dear leader Comrade Kim Jong Il holds a consultation with
the great leader Comrade Kim Il Sung



The respected leader Comrade Kim Il Sung is imbued with the love of the country by his father on Mangyong Hill



With his mother, the respected leader Comrade Kim Il Sung meets his father who was in Pyongyang Prison and makes a firm resolve to crush the Japanese imperialists



The respected leader Comrade Kim Il Sung crosses the Annok River
with the lofty aim of liberating the country



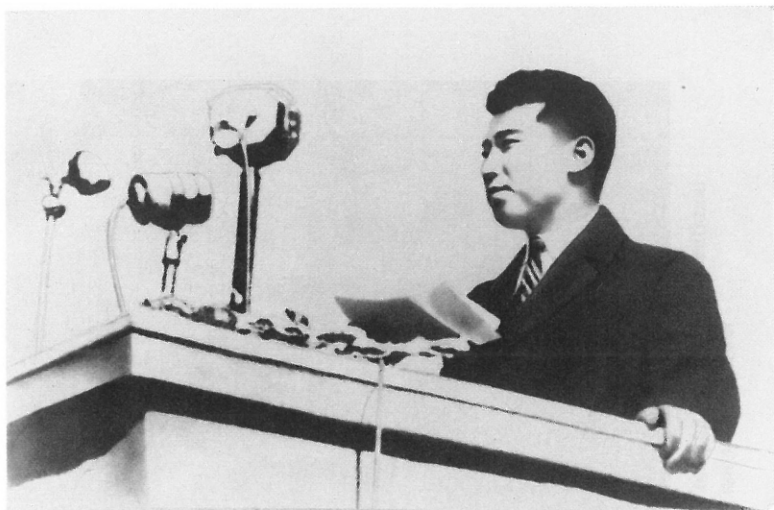
The great leader Comrade Kim Il Sung puts forward the Juche-oriented line of the Korean revolution at the Kalun Meeting (June 30 to July 2, 1930)



The great leader Comrade Kim Il Sung surrounded by Children's Corps members in the guerrilla base



The great leader Comrade Kim Il Sung illuminates the road ahead of the Korean people by kindling a torchlight of national liberation in the night sky of Pochonbo (June 4, 1937)



The great leader Comrade Kim Il Sung makes a speech on his triumphal return at the Pyongyang welcome mass rally (October 14, 1945)



The Korean people rejoice over liberation



The great leader Comrade Kim Il Sung, the Supreme Commander, assigns operational tasks to the commanders of the combined units on the front



**Korean painting “The Father Marshal Who Has Come on the Opening
Day of 11-Year Compulsory Education”**



The Korean painting "Reunification Square"

EDITOR'S NOTE

In honour of the 70th birthday of the great leader President Kim Il Sung the Liaison Council of the Japan Teachers' Society for the Study of the Juche Idea has put out in Japanese the third volume of the book *Korea—A Trail Blazer* written by the members of the 5th and 6th delegations who visited the Democratic People's Republic of Korea in 1980 and 1981.

The editorial board publishes its translations in several languages.

April 1984

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FOREWORD

The Liaison Council of the Japan Teachers' Society for the Study of the Juche Idea sends a delegation to the Democratic People's Republic of Korea during the summer vacation every year from 1976, at the invitation of the Korean Society for Cultural Relations with Foreign Countries. This is a boon of President Kim Il Sung's warm affection. This time we publish Volume III of the book *Korea—A Trail Blazer* as a fruit of the efforts of the members of the fifth and sixth delegations. Its first volume published by the members of the first and second delegations found a great echo at home and abroad on its publication. Its English, Chinese and Spanish versions were put out by the Foreign Languages Publishing House of the DPRK and distributed to the whole world. We are very much delighted to hear from the members of the sixth delegation that the first volume and the second volume done by the members of the third and fourth delegations are on display in the International Friendship Exhibition in Mt. Myohyang.

The third volume we are putting out this time in honour of the 70th birthday of President Kim Il Sung has been compiled conspicuously as a commemoration number.

The delegations visiting Korea consisted of members of the council who are normally engaged in the solidarity movement for Japan-Korea friendship in different parts of

Japan. Surrounded by warm hospitality accorded them everywhere in Korea and under the meticulous care of the Korean Society for Cultural Relations with Foreign Countries and other bodies concerned, they made studies and inspections and exchanged views, and in this course, they personally saw and heard about, and were greatly moved and encouraged by the realities of socialist construction which are the embodiment of President Kim Il Sung's Juche idea, the idea which serves as the guidelines for the revolution and construction in the DPRK.

The fifth delegation visited Korea when the entire Korean people were advancing in the spirit of Chollima under the slogan "Let's hit the production target before the Sixth Congress of the Workers' Party of Korea!" The sixth delegation's visit fell in the time when Secretary Kim Jong Il was wisely leading the struggle to step up socialist construction under the slogan "Let us model the whole society on the Juche idea!" put forward by President Kim Il Sung at the historic congress and to carry out the historic task of accomplishing the national aspiration for the country's reunification according to the proposal for founding the Democratic Confederal Republic of Koryo.

I visited Korea for the first time in 1980 as a member of the fifth delegation. Seeing Korea, a country clean and beautiful which was holding out bright hopes for the children and building the socialist economy successfully, I spent days of excitement.

Korea which was unable to produce even simple farm implements properly in the past has carried out the historic task of socialist industrialization very swiftly in pursuance of the policy of building an independent national economy and has turned into a socialist power with a developed modern

heavy industry, a light industry geared to the further improvement of the people's living standard and an agriculture providing food enough and to spare. The development of culture, too, attracted our attention. Korea which stood far below the level of modern civilization is now admired as a country of education and a kingdom of art as a result of the implementation of the policy of developing Juche-oriented culture.

The bright features of Korea where with the implementation of the Juche idea which places man at the centre of thinking, the ideal of mankind to provide the people with a more plentiful life is coming into reality excellently, aroused our admiration and prompted us to issue this book to make more people have a correct understanding of her. I hope it will be a help towards study and activity.

In conclusion I wish President Kim Il Sung who is attaining his 70th birthday a long life in good health and again express my thanks to the officials of the Korean Society for Cultural Relations with Foreign Countries and other personalities concerned. I also express my sincere gratitude to the officials of the General Association of Korean Residents in Japan and the Union of Korean Teachers in Japan who always encourage us in our activity.

February 1982

Tsuyuki Kiichiro

Chairman of the Liaison Council of the
Japan Teachers' Society for the Study of
the Juche Idea

RECOMMENDATION

Makieda Motofumi Chairman of the
Central Executive Committee of the Japan
Teachers' Union

The Japan Teachers' Union adopted long ago and has pursued a policy in defence of the democratic national education of Korean nationals in Japan, and vigorously carried on the movement of solidarity with the Korean people's struggle for the reunification of the country in full support of the policy of reunification based on the Juche idea enunciated by the great leader of the Korean people President Kim Il Sung.

In this course, in November 1972 it concluded an agreement on the exchange of delegations and others with the Educational and Cultural Workers' Union of Korea with a view to promoting mutual understanding and friendship and solidarity between them. Following this, it made six exchanges, sending a delegation on a reciprocal basis every year.

Owing to the activity of the Japan Teachers' Union, leading functionaries and public figures in different parts of Japan showed a trend of studying and popularizing the Juche idea to get a deeper understanding of today's Korea. This resulted in the formation of the Liaison Council of the Japan Teachers' Society for the Study of the Juche Idea in June 1977.

This marked an auspicious event in promoting and developing the Japan-Korea friendship and solidarity movement launched by the Japan Teachers' Union.

The liaison council already held the annual "national meeting" five times, sent six delegations to Korea and put out the first and second volumes of the book *Korea—A Trail Blazer* and the pictorial *Education of Juche*. This shows that the liaison council makes progress each year.

This time the liaison council has published the third volume of the book as a commemoration issue of the 70th birthday of the respected President Kim Il Sung. This will greatly contribute to the genuine Japan-Korea friendship and solidarity movement, providing Japanese teachers with a correct idea of today's Korea.

I visited Korea in 1972 and in 1980 and was received by President Kim Il Sung. I respect President Kim Il Sung as an outstanding leader of the era of Chajusong. I was deeply impressed by the fact that he authored the Juche idea and built a "model country of education", a "model country of socialism", regarding education as the basic factor contributing to the rapid development of socialist construction, and thus commands the admiration of the people of the world.

I think that a lesson can be drawn from the book on the problem of education to overcome the "devastation of education" in today's Japan.

As the recent situation in Japan shows, the Japanese government is going to step up armament expansion and Japan-US-"south Korea" military integration under the name of "administrative reform" and openly push ahead with "revision of textbooks".

It goes without saying that such a trend will demand sacrifices of the Japanese people in violation of the spirit of

the Constitution of Japan and, at the same time, will lead to the furtherance of the moves for perpetuating “two Koreas” and the conversion of Japan into a greater military power which will threaten peace in Japan and Asia.

At the time of the Korean war, the Japan Teachers' Union put up the slogan “Don't let our students be sent to the battlefield again!” What is its significance for today? It is to frustrate all machinations to militarize Japan and, at the same time, conduct activity for forging solidarity between the Japanese and Korean peoples with a view to carrying out the proposal for founding the Democratic Confederal Republic of Koryo put forward by President Kim Il Sung at the Sixth Congress of the Workers' Party of Korea which shows a realistic way to national reunification, the aspirations of the Korean people.

To this end, too, I recommend this book in the hope that the broad circles of teachers will use it in their study and activity.

RECOMMENDATION

Pak Gwang Taek
Chairman of the Union of Korean
Teachers in Japan

On the occasion of the publication, in commemoration of the 70th birthday of the great revolutionary leader President Kim Il Sung, the creator of the immortal juche idea, of volume (3) of *Korea—A Trail Blazer* written by members of the fifth and sixth delegations to Korea of the Japan Teachers' Society for the Study of the Juche Idea, I congratulate its contributors and editors.

Recently the heads and leaders of many countries of the world and many personalities representing different quarters have visited the DPRK which is called a “model country of socialism” and a “homeland of Juche”, and published their notes of travels and impressions based on what they saw and heard.

Conspicuous among them is the book *Korea—A Trail Blazer* published by the Liaison Council of the Japan Teachers' Society for the Study of the Juche Idea. Its third volume brought out recently commands much attention of people.

This is primarily attributable to the fact that the book was written with utmost sincerity in honour of the 70th birthday of the great President Kim Il Sung as an auspicious event for

the Korean people and the progressive people of the world.

What attracts our attention first of all is devotion of much space to gravure pictures of the native home of President Kim Il Sung at Mangyongdae and others which will convey his achievements in the revolution and construction to posterity. The book attaches great importance to and gives an account of the fact that Secretary Kim Jong Il, successor to the great President Kim Il Sung and the sagacious leader of the Korean people, attaining his 40th birthday on February 16, 1982, is working new wonders and innovations in the Republic by wisely and energetically directing the revolution and construction for the accomplishment of the cause of Juche.

All members of the fifth and sixth delegations had set a high aim in visiting Korea—not merely to travel and see but to make a study of a definite subject each with a set purpose and write about it. So, this book gives the studies and information about all spheres of socialist Korea. In this sense, I think this book is a commemoration reportage worthy of special note internationally, with its richer and more diversified content than any other field reports on visits already published.

The book gives a coherent account of what the Juche idea is and of how it is implemented and brought into full bloom in Korea.

The Juche idea enunciated by the respected President Kim Il Sung is the philosophical idea embraced by the Korean people. The philosophical idea of Juche interprets all things in nature and society and enunciates theories centring on man and takes the destiny of man as the fundamental problem of philosophy and as its starting point.

That one is responsible for and capable of shaping one's

own destiny is the quintessence of the Juche idea enunciated by President Kim Il Sung and is the philosophical principle of Juche.

Applying and embodying this philosophical principle in the practical activity to carve out man's destiny, President Kim Il Sung elucidated the theory and policy of struggle centring on one's country and nation.

Today under the banner of the Juche idea the Korean people are building socialism and waging a vigorous struggle to implement the proposal for founding the Democratic Confederal Republic of Koryo which is aimed at the independent, peaceful reunification of the country and to develop friendship and cooperation with nations.

This book will give the readers a vivid picture of the Juche idea and make them keenly realize that socialism being built in Korea is Juche-oriented socialism guided by the original Juche idea and "socialism of a Korean style".

I recommend this book to the reading public, for it is a fruit of the collective wisdom and efforts of the Liaison Council of the Japan Teachers' Society for the Study of the Juche Idea.

Chapter I

PRESIDENT KIM IL SUNG'S 70 YEARS' COURSE OF AFFECTION AND REVOLUTION

MANGYONGDAE, THE BIRTHPLACE OF PRESIDENT KIM IL SUNG

THE SPIRITUAL HOME OF THE KOREAN PEOPLE

We, the fifth delegation to Korea, visited Mangyongdae in the first place.

It is 12 kilometres away from the heart of Pyongyang. Run 15 minutes by car along the motorway on the bank of the Taedong River and then turn to the right, and you will be there. Here on April 15, 1912 President Kim Il Sung was born in a peasant family that was revolutionary from generation to generation and spent his childhood. The Korean people call Mangyongdae the fountainhead and cradle of the Korean revolution and their spiritual home. So, it is a usage that those who visit Korea first call at Mangyongdae for inspection and study with sincere respect

for the great leader President Kim Il Sung, contemplating on the liberation of Korea and the cause of socialist construction.

At Mangyongdae we were met by the vice-chairman of the Korean Society for Cultural Relations with Foreign Countries and, with a feeling of gratitude, looked round the place under his conduct.

We came in sight of the roof of the President's native home among shapely trees standing here and there in the well-kept lawn.

Mangyongdae kept in good shape brings the visitors a keen realization of the people's deep trust in and reverence for President Kim Il Sung who has led the Korean revolution along the path of victory and glory, bearing the destiny of the motherland and nation on his shoulders.

Mangyongdae is a scenic spot with its beautiful hills and limpid streams. In olden times landlords in Pyongyang would choose it as their family burial ground. The President's great-grandfather had moved to this place because of hard living and eked out a meagre living as a sharecropper and grave-keeper.

A straw-thatched house with its low eaves, the native home of the President has weathered through storms and blizzards over long years and is now preserved in its original state. The house comprises the living quarters, a barn and a loft. The living quarters consist of three rooms and a kitchen. Kept in the rooms are old-fashioned chests of drawers, a brazier, a pipe, a tobacco pouch, an ash tray, a low desk, an inkstone and two walking sticks and in the kitchen are preserved some pieces of tableware.

On display in the barn are a hoe, a sickle, a rake, a fork, an A-frame carrier, a fodder-cutter—which were used by his grandfather—a loom, a spinning wheel, water jars and so on.

The water jars were ones handed down from his great-grandmother. The family could not afford to buy new ones, and so they were mended over and over again when cracked. So, they look almost white although they were originally blackish. A loft standing in a corner between the living quarters and the barn was used for keeping things, working or resting. There President Kim Il Sung studied and received education in patriotism from his mother.

President Kim Il Sung who had grown up in needy circumstances set out on the road of liberation struggle at the age of 13, firmly determined "not to return until Korea became independent."

After 20 years President Kim Il Sung liberated Korea and returned home in triumph as he had pledged. When the President called at his native home, it so happened that the floor-heating system of the room was under repairs. His grandfather, now over 70 years old, wanted to lodge him at a neighbour's house, because, he said, the room was unfit for the head of state to stop for the night although he was his grandson.

The President answered, "How can't I sleep in this room? I spent 15 years on the mountains, sleeping on tree leaves." Thus, he spent the night in the room, sleeping on the straw-mat his grandfather had made. His grandfather remained in this house with his grandmother for the rest of their life, engaged in farming as ever, saying that if his grandson was the head of state, he was a farmer.

I was immeasurably moved as I was listening to the explanation about this family which has been patriotic for generations.

SONG OF MANGYONGDAE

1. *At the foot of beautiful Mangyong Hill
Laved by the blue stream of the Taedong,
And admired by songs of praise sung by passing birds,
There stands a time-honoured house of revolution.
At the foot of beautiful Mangyong Hill
There stands a time-honoured house of revolution.*
2. *This is the native home of Marshal Kim Il Sung
Who fought for the revolution,
Aglow with the blood of patriotism running in his
veins.
Under his care the spring has come.
This is the native home of Marshal Kim Il Sung.
Under his care the spring has come.*
3. *The native home was ever present in his mind
Throughout 15 years of hard anti-Japanese struggle.
He fought to bring the spring to the country
And today flowers are in bloom in this land.
He fought to bring the spring to the country
And today flowers are in bloom in this land.*

THE MANGYONGDAE REVOLUTIONARY MUSEUM

We came down Mangyong Hill and went to the rev-

olutionary museum. It was a graceful one-storey building.

In the first room stands a plaster statue of the great leader President Kim Il Sung as a little boy receiving from his father Kim Hyong Jik a lofty patriotic instruction to restore the country's independence at all costs even by fighting through generations. The revolutionary museum has six rooms and we were deeply impressed by the exhibits which show the long thorny path traversed by the revolutionary family and the victory of liberation.

His great-grandfather Kim Ung U was a patriot who spearheaded the battle in which the US pirate ship *General Sherman* dispatched as a scout for aggression on Korea was sunk. His grandfather Kim Bo Hyon and his grandmother Li Bo Ik were patriots who backed the struggle of their sons and grandsons, remained faithful to their national principles and stoutly fought against the Japanese imperialist aggressors without ever giving in before their harsh suppression and persecution.

Kim Hyong Jik was an outstanding leader of the anti-Japanese national-liberation movement in Korea. He was a man of strong anti-Japanese patriotic spirit, extraordinary talent and noble character. Setting out on the road of revolution with the lofty aim of *Chiwon* (Aim High), he led the anti-Japanese struggle already in his middle-school days and formed the Korean National Association on March 23, 1917. It was a revolutionary anti-Japanese underground organization whose goal was to win national independence by uniting the forces of the Korean people. It was the most steadfast in its stand against imperialism and the biggest in size in Korea.

He was arrested by the Japanese police together with over 100 persons connected with the Korean National Association in the autumn of 1917. The Japanese police brutally tortured

him and, at the same time, tried to bribe him. But it could not break his lofty revolutionary principles and staunch revolutionary idea to achieve national liberation without fail. From the first days of his revolutionary activity he worked hard to rally all the anti-Japanese patriotic forces from the standpoint that national independence must be won by the efforts of the Korean people themselves. Entering this period, he worked as a pioneer in switching the anti-Japanese national liberation movement under the influence of nationalism over to the revolutionary struggle guided by the communist ideas.

He always told his sons about the beautiful mountains and rivers of the motherland, the struggle of its patriotic people, the October Socialist Revolution in Russia and the new trends of the world.

Thus, Kim Hyong Jik was an indomitable revolutionary fighter who dedicated his life to the struggle for the independence of the country and the people's freedom and liberation, an outstanding leader of the anti-Japanese national-liberation movement in Korea and a great pioneer in changing the course of the struggle from the nationalist movement over to the communist movement.

The mother of the President Kang Ban Sok possessed a remarkable quality, a kind heart, a strong character and a staunch will and was an anti-Japanese revolutionary fighter who bravely fought against the enemy.

Without succumbing to abject poverty and the persecution of the Japanese police, she gave active help to Kim Hyong Jik in his revolutionary activity, brought up her sons to be ardent communist revolutionaries and devoted her all to the education of the rising generation in pursuance of her husband's will.

She formed the Anti-Japanese Women's Association, expanded its organizations in wide areas and waged a strenuous struggle for national independence and the social emancipation of women.

Kim Hyong Gwon, the President's uncle, was also an ardent revolutionary fighter and a staunch communist who dedicated his life to the revolutionary struggle for national liberation from his early years.

The President's younger brothers and cousins were all staunch communist fighters who participated in the anti-Japanese struggle from their early years.

Thus, President Kim Il Sung's family was a revolutionary family that fought with devotion for the independence of the country and the freedom and liberation of the people through generations.

Born in a revolutionary family, President Kim Il Sung was educated in patriotism by his parents from his early childhood. He grew up in severe storms and trials under the circumstances in which the country was pervaded by the agony and indignation of stateless people.

When still young, the President who was unusually wise and strong-willed was much pained by the wretched plight of the Korean people oppressed by the Japanese imperialists and the exploiting classes and firmly determined to save the motherland and the people without fail.

On June 5, 1926, Kim Hyong Jik, who had devoted all his life to the struggle for the independence of the country, died to the great sorrow of the people, without seeing his hope—the liberation of the country—realized.

His father's death came as a severe shock to the President.

He firmly resolved to devote himself to the revolutionary struggle in pursuance of the lofty aim of his father who had

said: “I must fight to defeat the Japanese imperialists even though my body is torn to shreds and ground to powder.”

Tsuyuki Kiichiro

FOR THE FREEDOM AND LIBERATION OF THE KOREAN PEOPLE

—The Creation of the Juche Idea and the Revolutionary Traditions—

1

Here I will first introduce part of the reminiscences of an anti-Japanese revolutionary fighter:

I was wounded in the Hongtoushan Battle in early 1937 and was evacuated to an emergency hospital in Komuigol via a secret camp in the rear. There I got acquainted with Comrade Pak Sun Il. His wound was serious. His toes were all rotten and gone, and bones were exposed. His appalling wound was painful to glance at. He was pale-faced like white paper and as thin as could be. His conditions grew worse as the days went by, but he was not the least disheartened but always combated the disease with a burning hatred towards the enemy and a firm faith in victory in the revolution.

He had fought courageously, firmly convinced, as all other Koreans, that Comrade Kim Il Sung was leading the Korean revolution to victory at the head of the armed force. We took great encouragement from him who with a strong will was fighting against the disease, firmly determined to find

his feet again by himself by overcoming all difficulties.

A few days after the historic Pochonbo Battle a surgeon arrived from the unit. He brought the glad news of the great victory won by the Korean People's Revolutionary Army in the sortie into the homeland, along with a letter and gifts sent by Comrade Kim Il Sung. In his letter he encouraged us to get over the disease without fail, and wrote that he was impatiently looking forward to the days of reunion. We were moved by Comrade Commander's warm affection couched in his sincere words. The surgeon treated us, but Comrade Pak's wound showed no sign of recovery. After the surgeon left for the unit to discuss measures for his treatment, Pak thought hard how to heal his wound quickly. One day he showed us a toothed instrument which he had made with a tin. He thought it better to live and contribute to the revolution to the end, though maimed, than to sit with folded arms, only to die. So he made up his mind to make a saw and amputate his feet himself.

I could not agree, but he said:

"Comrade Commander wants us to recover as soon as possible and return to the unit.... Suppose the fight with the disease is a revolutionary task, how can I hesitate to cut off my feet?"

We could not stop him.

We were too moved to utter a word, looking at him who endured the terrible pain with a smile, only thinking of the revolution.

Soon we heard the blood-curdling sound of the saw cutting into the bone. Pak endured the pain with his eyes shut and with his mouth tightly closed. His energy gradually ebbed when a faint voice began to flow from his mouth.

*Prepare, Comrades, arms in hand.
Knock out the imperialist aggressors....*

The saw began to rasp again in tune with the revolutionary song.

The song which was born of the crucible of the revolution and aroused many comrades to the struggle, this song brought strength and fight to Comrade Pak to endure the terrible pain. In this way, Comrade Pak amputated his two feet in six days.

Several months passed after that and one morning our log cabin was encircled by a Japanese "punitive force". All of us were severe cases who could hardly move. There was no escape. Comrade Pak opened the door of the cabin and crawled towards the cliff, giving a loud cry. Although he was unable to get up, he lured the enemy away with a sole desire to save his comrades even at the cost of his life. Although he was crippled, he wanted to fight to save his comrades, remaining faithful to the revolutionary principles to the last without giving in to the enemy. How lofty his revolutionary spirit was!

Reaching the top of the cliff, Comrade Pak turned round and stood there with his back towards the precipice. Though he had two feet cut off, he stood firmly. Then, he raised his two hands high shouting "Long live the Korean revolution!" in a loud voice which reverberated through the ravine and threw himself over the cliff. Thus, he died a heroic death.

Everyone who reads the reminiscences of Comrade Li Du Su, a guerrilla fighter, will be deeply moved by the deed of Comrade Pak Sun Il.

The history of the anti-Japanese armed struggle abounds with instances of unknown hero-soldiers like Pak Sun Il, who, united under the affection and leadership of General

Kim Il Sung, equipped with the Juche idea and burning with an indomitable revolutionary spirit remained faithful to the revolution to the last.

What are the historical and objective factors contributing to the creation of the Juche idea and the shining revolutionary traditions in Korea where many a Pak Sun Il was reared?

We found the prototype of the Juche idea in the revolutionary spirit displayed in the anti-Japanese revolutionary struggle.

2

The line of the anti-Japanese armed struggle was advanced at the Kalun Meeting in June 1930.

At the meeting President Kim Il Sung delivered the historic report *The Path of the Korean Revolution* and set forth the Juche-oriented revolutionary line.

Flunkeyism spread by the feudal rulers over a long period in Korea barred her independent development. Setbacks of the nationalist movement and failure of the early communist movement are ascribable to distrust in the strength of one's own people, dependence on big powers and factional strife.

Drawing historical lessons from this, the President stressed that the basic problem of the Korean revolution was to overcome flunkeyism and achieve national liberation by the efforts of the Korean people themselves, that is, to establish the Juche line of revolution.

Thinkers and theoreticians who founded Marxism-Leninism evolved their revolutionary theory mainly on the

basis of an analysis of the developed capitalist countries or countries undergoing smooth capitalist development. Therefore, in Korea, a colonial semi-feudal society, problems of the revolution had to be solved creatively by her own people by using their own brains.

Proceeding from this standpoint, the President formed the Korean Revolutionary Army, dispatched its members to different areas and laid the foundations for an armed struggle in preparation for the anti-Japanese armed struggle.

The President delivered the speech *On Organizing and Waging Armed Struggle against Japanese Imperialism* at the Mingyuegou Meeting in 1931 and formed the Anti-Japanese People's Guerrilla Army, the first revolutionary armed force of Korea, in the spring of 1932. Having a genuine revolutionary armed force for the first time in history, the Korean people waged war against Japanese imperialism which was overwhelmingly superior and waged a heroic struggle in the face of difficulties unprecedented in world history.

What made President Kim Il Sung take the lead in the struggle?

The President was born and grew in a revolutionary family in the dark period when the tragedy of national ruin befell the 3,000 *ri* land of the country and the people's groans reverberated through the country due to the occupation of Korea by the Japanese imperialists. He crossed the Amnok River with the lofty aim of national liberation in pursuance of his father's will. He had no other alternative but to fight in order to save the homeland from the calamity and liberate the Korean people.

The President formed the Down-with-Imperialism Union, the first communist revolutionary organization in Korea, and

six years later developed the Korean revolution onto a new stage.

3

In 1932 a people's revolutionary government was set up and democratic reforms were carried out in the guerrilla bases along the Tuman River. In the guerrilla bases the lands of the Japanese imperialists and pro-Japanese landlords were confiscated and distributed free to the peasants, an eight-hour work day and a minimum wage system were proclaimed, sexual equality and free compulsory education were introduced. Although the Japanese army and police ceaselessly launched large-scale "intensive punitive operations", the guerrillas and the people closely rallied around the President bravely fought. At the head of the arduous march through boundless snow-covered primitive forests, the President implanted love and faith in the minds of the people, regarding their sufferings as his own. Their loyalty to him ever increased in the course of the struggle, the unity and solidarity of the Anti-Japanese Guerrilla Army became ever firmer.

After the Yaoyinggou Meeting which was largely conducive to overcoming from the principled stand the confusion caused by the error of the anti- "Minsaeng-dan" struggle and maintaining the Juche line of the Korean revolution, the Donggang Meeting was called in May 1936, where he founded the Association for the Restoration of the Fatherland, an anti-Japanese national united front organization. The Programme of the Association for the Restoration of

the Fatherland consisted of ten points, which declared the determination to overthrow Japanese imperialist rule and establish a genuine people's government in Korea by mobilizing the entire Korean nation and realizing a broad-based anti-Japanese united front, and confirmed people's democratic rights.

Following the founding of the ARF, the President created a new base which covered Mt. Paekdu and the surrounding area with its steep mountains and deep ravines in order to rally all the anti-imperialist forces and vigorously wage an armed struggle.

In the base on Mt. Paekdu the President met workers and peasants of the area and implanted a faith in national liberation in their minds. In his talks with nationalists and honest-minded religious men he explained the Programme of the ARF and called on all people loving the country and the nation to join the front of national liberation. In the crucible of the anti-Japanese armed struggle innumerable revolutionary fighters grew up. They were armed with the President's Juche idea that the patriotic-minded Korean people must unite themselves and defeat aggressors and liberate the motherland by their own efforts.

The anti-Japanese guerrillas had to force their way through snow beyond their depth in the cold of 30 degrees below zero, fighting tens of thousands of Japanese troops coming close on their heels. To top it all, they ran out of food and had to eat snow to stay hunger, their clothes were tattered, their shoes worn-out, their exhaustion and hardships were beyond description. But they overcame all this with an indomitable will and faith. The Anti-Japanese Guerilla Army waged an arduous struggle for 15 long years and won though they had no statê rear nor external sup-

port and had to secure weapons, ammunition, food, clothes and other necessary things by themselves through battle. What was the source of their strength?

It was revolutionary fidelity and comradeship which made them trust one another ideologically and as human beings, unity cemented with a staunch revolutionary spirit and comradely friendship proof against vacillation in any adversity, iron discipline and the Juche idea essential for the Korean revolution. Thus, the victory in the Pochonbo Battle in 1937 declared before the whole world that the Korean people were not dead but alive and that if they fought, they could defeat Japanese imperialism.

4

According to the new strategic policy laid down at the Xiaohaerbaling Meeting in August 1940, small units of the Korean People's Revolutionary Army launched vigorous military and political activities in different regions. Assault, political work and reconnaissance activities attended with indescribable hardships and claiming sacrifices were carried out in different parts of the homeland across the Tuman River. The anti-Japanese struggle was waged in various forms, secret organizations formed and the trend of joining the Korean People's Revolutionary Army to fight in arms assumed a mass character and grew in scope.

In his speech *The Korean Revolutionaries Must Know Korea Well* delivered in 1943, President Kim Il Sung analysed the situation of the Second World War and elucidated

the tasks of the Korean revolutionaries in making preparations for meeting the days of national liberation. He called on the entire nation to prepare themselves for a showdown with the Japanese imperialist aggressors.

In 1945 the situation turned more favourable for the anti-Japanese national-liberation struggle of the Korean people. In August 1945 the Korean People's Revolutionary Army launched a general offensive and acted in concert with the resistance struggle of all people, thereby liberating Korea from Japanese imperialist colonial rule which had lasted nearly 40 years. This brought the 15-year long anti-Japanese armed struggle to a victorious conclusion.

The arduous anti-Japanese armed struggle was the embodiment of the Juche idea which requires one to keep fast to the Juche stand of believing in one's own strength, using one's own brains and settling all problems by the efforts of the Korean people themselves, and to overcome all difficulties in the spirit of self-reliance. In this course the revolutionary traditions were created and developed which would be carried forward by the Korean people forever, their substance consisting of the ideological system of Juche, immortal revolutionary achievements, a rich experience of struggle, the revolutionary work method, and the popular style of work.

President Kim Il Sung said:

"We must expect an arduous struggle in the future, too. We should follow the examples of the heroic struggle of our revolutionary forerunners and assimilate and develop their fighting spirit. In this way, we should see that everyone fights for the reunification and independence of our country and for the final victory of the Korean revolution with the same revolutionary spirit and unflagging fighting will that the anti-

Japanese guerrillas displayed in the deep forests of Mt. Paekdu.”

Founding of the Workers' Party of Korea, revolutionary struggle and construction work, establishment of the people's government, strengthening and development of the Korean People's Revolutionary Army as a regular army and the victory in the Fatherland Liberation War after liberation—all this is the shining fruit of the glorious revolutionary traditions based on President Kim Il Sung's Juche idea.

Already 30 years has passed since the DPRK won victory in the Fatherland Liberation War. Carrying forward the glorious revolutionary traditions, the Korean people are pushing ahead with the building of socialism under the banner of the Juche idea, achieving world-startling successes.

In conclusion, reflecting on the situation of the Japanese students of the Juche idea, I must admit that their study of the Juche idea from the class and academic point of view is still only in its initial stage.

I think we must clearly understand that it is now our essential task to study the world-historic significance of the Juche idea and the history of its birth and development.

Akabane Toshiyuki

Takahashi Katsuma

THE JUCHE IDEA—BEACON OF HUMAN EMANCIPATION

THE JUCHE IDEA IS THE GUIDING IDEA OF THE AGE OF CHAJUSONG

The immortal Juche idea enunciated by President Kim Il Sung leads the Korean revolution to victory and, at the same time, illumines the road ahead of the world revolution.

President Kim Il Sung said:

“Establishing Juche means adopting the attitude of master towards the revolution and construction. In other words, it means taking an independent stand to settle one’s problems on one’s own responsibility without a feeling of dependence on others by displaying a revolutionary spirit of self-reliance, and taking the creative position of solving the problems posed by the revolution and construction to suit the realities of one’s own country.”

The Juche idea is an entirely correct guiding idea for carrying out the revolution and construction successfully and, at the same time, the genuine internationalist idea for positively contributing to the international revolutionary movement by thoroughly carrying out the revolution in one’s own country.

President Kim Il Sung said:

“It is the basic duty of communists in each country to the

world revolution to carry on the revolution in their country with credit.”

Through the practical example of his revolutionary activity the President proved that because the revolutionary struggle is carried on separately in each national state as the unit, the ultimate victory of the world revolution will be achieved through the process of winning complete victory in the socialist revolution and further developing it in all countries and that only when the world revolution is carried on victoriously, will favourable conditions be created for the revolution and construction in each country.

Above all, the President liberated the Korean people from all kinds of humiliation and exploitation under Japanese imperialist colonial rule, developed Korea which was a backward poverty-stricken colonial, semi-feudal society into a socialist power which is independent, self-supporting and self-reliant in defence and has a flowering national culture, and built a paradise on earth at the speed of Chollima, which the people of the world call the “homeland of Juche” or a “model country of socialism”. Thus, the 70-year long history of his revolutionary activities shows the vitality of the Juche idea in practice.

President Kim Il Sung said:

“The whole process of international developments ... showed clearly that ours is an age of Chajusong when the oppressed and humiliated people have appeared as the masters of the world and are pushing the wheels of history with vigour according to their own will and demand. The people of the world oppose all forms of domination and subordination and call for Chajusong, and many countries are taking the road to national independence and sovereignty. This is the main trend of our times which no force can stop.”

The rays of Juche light up the road ahead of mankind, boundlessly encourage the people of the world and arouse them to win victory in the revolution.

The Juche idea which is a superb idea and theory of revolution and a guide to action says that the international revolutionary forces including the working class of the world, socialist countries, non-aligned countries, and all countries of the new-emerging forces must, under the banner of anti-imperialism and independence, strengthen unity as revolutionary comrades-in-arms and build a new independent and peaceful world which is free from all forms of domination and subordination.

This is shown by the fact that recently revolutionary people and progressive figures of the world visit Korea almost every day and regard it as a great privilege and lifelong desire to meet and receive the teachings of President Kim Il Sung, a leader of the world revolution.

Though busy, the President warmly receives them as comrades-in-arms fighting on the same front and in the same trench for the world revolution and, even after their return, shows deep concern for their work and life. No end of instances could be cited.

Each time he receives them, the President explains to them the characteristics and essence of our age, the trend of its development and the revolutionary tendency of the masses of the people, and tells them about the fundamental principles of the Juche idea which was created by reflecting the requirements of our age. When they say they want to see the splendid reality of Korea at first hand and learn from its experience, the President always stresses that in all cases a nation must solve its problems independently and creatively by its own efforts to suit its specific conditions.

Thus, availing himself of every opportunity, President Kim Il Sung strives for the unity and solidarity of the international communist movement and, at the same time, encourages and actively supports other peoples so that the anti-imperialist, independent force may wage the anti-imperialist, anti-US struggle in unity. Besides, he shows the shortcut to the building of an independent national economy so that the third world countries can maintain Chajusong, and gives these countries plenty of economic assistance.

President Kim Il Sung said:

“We are not very well-off, but we must help the anti-imperialist nations as much as we can. Needless to say, if we did not give aid to foreign countries we would be better clothed and enjoy a more comfortable life. But we must not be narrow in our approach. We must give every kind of assistance to any people who try to destroy the Yankees.”

These remarks are eloquent of his shining example and lofty virtues as a genuine patriot and proletarian internationalist.

THE JUCHE IDEA IS SPREADING ALL OVER THE WORLD

President Kim Il Sung said:

“The Juche idea is a world outlook that centres on man, placing man in the centre of all thinking and making everything serve him. It is a revolutionary theory designed to bring about the Chajusong of the working masses.”

The Juche idea is the most progressive idea which,

reflecting the fundamental requirements of humanity of our age advancing along the road of independence, shows the way to their realization.

This is why the Juche idea evolved by President Kim Il Sung represents the basic trend of thought in our time, and seminars on it are held in grand style in many countries. Today groups for the study of the Juche idea have been organized in all continents of the world and the content of their activities is gradually deepening. They comprise broad circles of people such as government leaders, intellectuals, youth, students, women, workers and farmers, and are actively carrying on the work of study in accord with the specific conditions of their respective country.

In Japan, too, a celebration meeting was held in honour of the 60th birthday of President Kim Il Sung at the Gakushi Hall of Tokyo University on April 12, 1972. After that, the 14th national scientific seminar on the Juche idea was held in the city of Nagano on November 15, 1981. At present arrangements are being made to hold the 15th national scientific seminar on the Juche idea in celebration of the 70th birthday of President Kim Il Sung in grand style in Tokyo on March 6-7, 1982. And people from the broad social sections such as scholars, youth, teachers and women are taking part in its study as the days go by. Under the auspices of the Liaison Council of the Japan Teachers' Society for the Study of the Juche Idea national meetings were held five times and it was decided to hold another national meeting in Hiroshima in August 1982.

In this way, the number of adherents of the Juche idea has grown sharply in different countries of the world in the 1970's.

Following the first seminar on the Juche idea held in Beirut, in 1971, the international seminar was held every year:

In Sierra Leone in 1972, in Somalia in 1973, in Togo in 1974, in Peru in 1975, in Madagascar in 1976 and in Pyongyang in 1977.

With the progress of the study of the Juche idea on an international scale, it became necessary to establish an international organization for its scientific research. Following the Pyongyang seminar, preparations made brisk headway to set up such an organization, and in April 1978, the International Institute of the Juche Idea was founded in Tokyo, the capital of Japan, to our honour. The international institute arranges seminars of different forms in keeping with the specific conditions of each country in cooperation with the organizations for the study of the Juche idea in different countries and issues the theoretical journal *Study of the Juche Idea* in Japanese, English, French, Spanish, and Arabian for the promotion of the study of the Juche idea.

An international seminar was held in New Delhi of India in April 1979. It was attended by 85 delegations and delegates from 70 countries and four international organizations. Further, an international seminar on the Juche idea is expected to take place in celebration of the 70th birthday of President Kim Il Sung again in New Delhi in April 1982.

There are several reasons for such worldwide dissemination of the Juche idea.

It is first because the Juche idea serves as the guiding idea for the people of the world aspiring after Chajusong.

It is secondly because the people of the world including the third world see an example of building an ideal state in the DPRK guided by the Juche idea.

In order to help in the study of the Juche idea which is expanding on an international scale, works of President Kim Il Sung are now put out in more than 50 languages. There are over 150 national languages in the world 50 or more

of which can be recorded in written form. This means that his works have been translated in almost all written languages. This is an unparalleled fact. This example alone clearly shows how intense the enthusiasm of people throughout the world for the study of the Juche idea is and how brilliantly the rays of Juche are shed on the world.

In conclusion, I congratulate President Kim Il Sung, the author of the Juche idea and the great leader of the era of Chajusong, on his 70th birthday and wholeheartedly wish him to live long in good health to lead the Korean people and the people of the whole world along the road of victory and glory, happiness and prosperity at all times.

Ohiro Naoshi

LOFTY VIRTUES OF PRESIDENT KIM IL SUNG

Still vivid in my memory, as if it happened only yesterday, are the impressions I received from the documentary film showing the grand demonstration held on Kim Il Sung Square in the heart of Pyongyang on October 11, 1980 in honour of the Sixth Congress of the Workers' Party of Korea. I saw the film in a cinema house in Pyongyang.

Shown alternatively on the screen were President Kim Il Sung and happy faces of the people passing before the platform on which President Kim Il Sung was standing.

Ranks of workers surge past the platform, waving bouquets in token of respect and enthusiastic with joyful emotion. I was deeply impressed when there appeared on the screen the close-up image of President Kim Il Sung watching the paraders. Because I saw excitement and emotion in his face.

He might have recalled the kaleidoscopic events of the arduous days when he had to create things out of nothing together with the masses of the people, especially with workers—erecting cities and factories on the ruins and making one tractor to begin with in the revolutionary spirit of self-reliance.

Although the world is wide, in what other country was or is a leader like him who goes through difficulties and hardships together with the workers and shares with them the joy of getting them over?

This is where I found the essence of the lofty virtues of President Kim Il Sung.

From 1925 when he was 13 President Kim Il Sung had traversed a thorny path for national liberation, and with the liberation of the country in August 1945, he strove for its reconstruction together with workers.

Most needed material for the reconstruction of the country was steel.

The rich iron resources Korea boasted before were all plundered under Japanese imperialist rule, and, moreover, the equipment of factories processing raw materials was very backward. Production involved sacrifices of workers. The Songjin Steel Plant had to turn out steel needed for the reconstruction of the country with such equipment. The plant had a high-frequency electric furnace shop which took a high toll of Korean workers' lives during Japanese colonial rule. It was a dangerous shop where a mere touch with the furnace meant instantaneous death because it was charged with a 3,300-volt current and had no insulation to speak of.

After liberation workers turned out steel at this furnace with the single desire to produce steel at any cost for the rehabilitation of the country. Learning of this fact, President Kim Il Sung visited the plant for on-the-spot guidance and gave instructions resolutely:

“Steel must not be turned out any more under such conditions. How can the workers do work in such a state? No matter how valuable steel may be, the workers cannot be made to work under such conditions.

“Comrades, we cannot barter the lives of workers for steel however valuable it may be. You may turn out less steel, but destroy this shop.”

When the workers wanted to go on with steel production, he told them, **“There is nothing to be sorry for. Blow up the high-frequency electric furnace shop without leaving any trace.”**

President Kim Il Sung is an unparalleled leader in the world who regards the masses of the people as the most precious and powerful beings, places them in the centre of all thinking and satisfies their desire without fail.

He places absolute faith in the strength, wisdom and enthusiasm of the masses of the people.

He stresses that functionaries must always go among the masses and share sweets and bitters with them. This is a vivid expression of his credo.

Because of this credo, his meticulous solicitude reaches every nook and corner of the Republic.

This is true of irrigation, mechanization, electrification and chemicalization in agriculture, automation in factories, rationalization of urban life and all.

Wherever I went during my stay in Korea, I saw hopeful and merry youth and children who study hard and apply themselves to work, art and physical culture.

As I saw them place trust in the great and respected President Kim Il Sung, as in their own father, who devotes his all, and leads and helps them with a bright hope, for the future of Korea, I was struck with their beauty.

And I came to reflect on peace indispensable for the development of this country.

I sincerely wish that an end is put to the nearly 40-year long national split and the Democratic Federal Republic of Koryo is founded as early as possible. It was with a definite resolve as to what we, the Japanese, should do for this

purpose at the present stage that we returned to Narita Airport.

Naito Takashi

RECEIVING AN INVITATION TO THE SIXTH CONGRESS OF THE WORKERS' PARTY OF KOREA

—Brilliant Rays of Juche Shed All over the World—

The Sixth Congress of the Workers' Party of Korea was held ten years after its Fifth Congress which took place in November 1970. Its first-day session was scheduled for October 10, the 35th anniversary of founding of the Party. It could be called a historic congress because it was held when great victories had been won in all realms of the revolution and construction. I was unexpectedly invited as a member of the delegation of the International Institute of the Juche Idea and had the double and treble privileges of attending the congress and the commemoration of the 35th anniversary of founding of the Party and then being granted an interview by President Kim Il Sung. My joy knew no bound.

The congress hall was filled to capacity by 6,000 delegates and observers, 177 delegations and delegates from 118 countries in five continents. On the appearance of President Kim Il Sung cheers of "*Manse!*" burst out all at once. It was really "thunderous". Following the cheers which lasted two or three minutes, the congress was opened with a grand chorus of the *Internationale* resounding through the hall.

President Kim Il Sung's *Report to the Sixth Congress of*

the Workers' Party of Korea on the Work of the Central Committee began at about 10:20. His report on "Brilliant Victory in the Three Revolutions" and "Let Us Model the Whole Society on the Juche Idea" lasted till 13:00 including 30 minutes' break. He reported on "Let Us Reunify the Country Independently and Peacefully" and "Let Us Strengthen the Unity of the Anti-Imperialist, Independent Forces" from 17:00 to 18:30 and on the last part "Let Us Strengthen Party Work" for an hour from 19:00. His report lasted for nearly five hours from morning to afternoon. We were overwhelmed by the thunderous clapping of hands and cheers which burst out at almost every pause of the paragraph.

I would like to touch on several points of President Kim Il Sung's report which left an especially deep impressions on us.

First, the whole of the report is run through by the Juche idea. Victories Korea has won in all realms of the revolution and construction are ascribable to the three-revolution policy. They meant a victory for the policy of giving precedence to the ideological revolution and promoting the technical and cultural revolutions simultaneously.

In his report President Kim Il Sung said:

"Flunkeyism, dogmatism, national nihilism and other outworn ideas which conflict with the Juche idea have disappeared from the minds of Party members and working people, their national pride and feeling of independence have increased as never before, and the entire people are fighting on confidently along the road indicated by the Juche idea, in the revolutionary spirit of self-reliance."

On the basis of this victory the congress decided on the ten major tasks of socialist economic construction in the 1980's.

Under the heading "Let Us Model the Whole Society on

the Juche Idea” President Kim Il Sung set forth the general policy of, first, laying the main emphasis on imbuing all members of society with the Juche idea and, secondly, patterning the world surrounding the people after the Juche idea. The first aspect means revolutionization, working-classization and intellectualization of people. This aims to make all members of society worker-intellectuals. As a measure for attaining this aim, grand prospects of “compulsory higher education” have been offered. As a teacher, I could not but be moved deeply by this. As for the second aspect, it was made clear that making the national economy Juche-oriented, modern and scientific-based is the basic strategic task to be carried out unwaveringly in laying the material and technical foundations of socialism and communism. Here attention should be paid to the fact that the main stress is placed on Juche-orientation.

In his report President Kim Il Sung put forward the proposal of founding the Democratic Confederal Republic of Koryo and its ten-point policy— a reunification programme designed to break the deadlock on the way to national reunification and open up a new epochal phase. The proposal signifies that as long as there exist common interests of the Korean nation and identity of nation, the country can be reunified transcending the difference of the social system. I think this is noteworthy as an application of the Juche idea to the problem of reunification.

I, a foreign observer, was especially impressed by the fact that the congress was attended by many delegations from five continents in spite of difference of the social system. Among the foreign delegates were seen Prime Minister Mugabe of Zimbabwe and many other leading figures of non-aligned and new-emerging countries.

In the presence of these foreign delegations President Kim Il Sung stressed, **“...the non-aligned movement plays an important role in the development of the world situation and the settlement of international problems and has become a strong driving force to advance human history in conformity with the independent aspirations and demands of the people the world over.”**

Further, he added that **“... all the newly-emerging nations must maintain Chajusong”, “... must not fawn on and tail behind any of the dominating forces”, and “... should take a principled attitude towards imperialism.”** As to the socialist countries and the Communist and Workers’ Parties, he emphasized that they **“should attach prime importance to unity and subordinate everything to this and should endeavour to find common denominators for unity, leaving the differences aside.”** Today it is only President Kim Il Sung and the Workers’ Party of Korea in the world that can make such a proposal with dignity before delegations of many countries. This is also run through with the foreign policy based on the Juche idea. As a result, this policy aroused great sympathy from those delegations.

President Kim Il Sung said, **“Indeed, there has been no parallel to our country where the Party places its trust in the people and the people follow it and both as one united body advance confidently along the road of revolution and construction to victory.”** His words evoked applause from the delegates and observers. I confirmed this conviction of the President through the Party congress and Pyongyang streets celebrating the 35th anniversary of the Party founding, especially through a million Pyongyangites’ parade held on the 11th of October, the grand mass display **“Under the Banner of the Party”** held at the Moranbong Stadium

(today's Kim Il Sung Stadium—*Tr.*) on the 14th and the celebration soiree held that evening. I think many people saw the scenes of these splendid functions through Korean pictorials of those days. Here I would like to touch on celebration parade. We foreign delegates arrived at the tribune at 9:00 a.m. Kim Il Sung Square and the space up to the Taedong River were already packed with hundreds of thousands of people with a bouquet or a flag in their hands. The demonstration started at 10:20 and lasted for two hours and a half till 12:50. Batches of demonstrators in 50 or more ranks marched past in succession carrying flags, placards and models showing the history and construction covering the period from the founding of the Down-with-Imperialism Union on October 17, 1926 to the Sixth Party Congress, and also the prospects ahead. It was really a dynamic parade in which all citizens of Pyongyang seemed to have participated.

Invited to the celebration soiree which crowned these celebration functions, we many foreign delegates joined the Pyongyangites who were filling Kim Il Sung Square and danced hand in hand with them. We were audience at the Party Congress, demonstration and the grand mass display, but this time in the soiree we were performers. Thus, we were able to feel more keenly what profound respect and trust the Pyongyangites were entertaining for President Kim Il Sung and the Party.

Higashitani Toshio

Chapter II

THE LEADER'S GUIDANCE AND LEGITIMACY OF ITS SUCCESSION

1. PREFACE

Mankind has continued to struggle for Chajusong since the first days of its existence and, in this process, this struggle has developed step by step.

But a deep study of the history of the struggle shows that the development of the struggle for the Chajusong of man has not simply been in proportion to the length of historical time. The Chajusong and creativity of man have rapidly developed in the 20th century.

Today the waves of independence are surging high across the globe which had been rife with tyranny and slavery until the previous century. Hundreds of millions of people in the world including the Korean people have seized power and lead an independent and creative life in happiness in a new world free from exploitation and oppression.

What is the secret of this great change in the history of the working people's struggle for Chajusong? It is entirely a leader's superb guidance.

Here naturally a question arises as to why the leader's

guidance has steered the struggle of the working people which had suffered heart-rending sacrifices and failures repeatedly along the road of glorious victory.

For a correct understanding of this question, one must know what position the leader occupies among the working people and what role he plays in developing society. How to interpret and realize the leader's position and role is an important theoretical and practical question which has a direct bearing on the destiny of the working people. This is why this question is a matter of great interest for philosophers.

Nevertheless, this important question has remained unanswered in the history of thoughts for long.

Of course, the founders of Marxism and Leninism expressed fragmental views on the leader of the working class, but they were all rough and nonessential. In particular, the preceding classics never mentioned the question of successor to the leader's cause.

As to the leader of the working class, they only regarded as the leader a group of some fixed persons of influence picked out for the most responsible posts. They stated that if the objective conditions ripen, there will appear at any time persons to lead the masses, but thought that who would be chosen as the leader was a matter of chance. This shows that the preceding classics were essentially of a view that the leader is a distinguished individual or is identified with one of the few top-ranking cadres of influence.

Granting that such a view on the people's leader was an inevitable outcome of the limitations of the times, it is insufficient.

The defects of the preceding theories on the revolutionary leader are reflected directly in the history of the international communist movement.

The realities demand answers to the questions of the leader's position in society, his role in history, and his leadership and the legitimacy of succession to his cause.

2. POSITION AND ROLE OF THE LEADER IN THE DEVELOPMENT OF SOCIETY

The leader of the people, along with the working people, is the subject of history and the driving force of social progress. But this does not mean that the leader's position is the same as the working people's.

The leader is the supreme brain and represents the Chajusong and creativity of the working people and the interests of the entire people.

The masses without the leader's guidance cannot be united into a politically and ideologically awakened, organized force nor can display their potentials.

Originally, human life in society requires a leader who conducts people's activity in a uniform way. Even primitive men needed a leader in hunting jointly. Under the slaveholding and feudal systems, too, the struggle continued, under the guidance of leaders, to disperse in flight or to resist. But these leaders could not represent the demands and interests of all oppressed classes, nor reshape the class relations, nor were more than individuals of distinguished quality.

The leader should not be placed on a par with a distinguished individual. He is the representative of Chajusong and creativity of the working people, the main agency of history. Therefore, they should implement his instructions

unconditionally, but this is not a “dictatorship”. The leader and the popular masses form a community of fates with common interests. Between them prevail love and fidelity, not domination and submission. Trust in and fidelity to the leader are by no means “personality cult”, nor a result of coercion, but an expression of lofty love reciprocated between them as a community of fates, whose relations are like those between fish and water. It must rather be called “mass cult”.

President Kim Il Sung said:

“The correct leadership of a leader is an important guarantee for the victory of the revolutionary struggle and the work of construction.

“Only when a people are led correctly by their leader, can they achieve brilliant successes in revolution and construction and follow the straight road to victory.”

Activating the party of the working class and other revolutionary organizations, the leader arouses the class consciousness of the masses, arms them with the principles of revolutionary struggle and scientific strategy and tactics and thus trains them to be the masters of revolution and construction and independent and creative beings.

The relations between the roles of the popular masses and an individual in developing history should be made clear and the masses should not be regarded as a dummy of an outstanding individual.

It is an undeniable fact that the popular masses play a decisive role in developing history. But one must recognize the undying achievements made by outstanding individuals in history, but their role must not be mystified or overvalued.

Meanwhile, the role of the leader should not be identified with their role. If one regards the leader’s role as that of an

outstanding individual, he will slide into an idealistic stand of taking the working people not for an integrated subject but for a mere aggregation of individuals.

Thus, the leader's role is quite different from the role of an outstanding individual.

The leader is one with the popular masses, and his leadership is a key factor in deciding the people's destiny. The leading role played by the leader here is different from the role of an individual but represents the entire people's role and decides their destiny.

This role is ensured smoothly only when the working people unite as one around the leader. His unitary leadership is firmly established only when this unity is effected in both ideology and action.

3. OUTSTANDING LEADERSHIP OF PRESIDENT KIM IL SUNG

President Kim Il Sung saw through the demands of the time and the law of development of history with his unique wisdom and founded the brilliant Juche idea, thereby elucidating the idea, theory and method of leadership to bring the Chajusong and creativity of man into full play.

He directed two victorious revolutionary wars against Japanese and US imperialism with his distinguished leadership. He liberated the country and ushered in a new era in the national-liberation revolution of colonies.

The President has carried out the socialist revolution and construction splendidly in an original way from the Juche

stand and thus hewed out the right path to communism. This greatly encouraged the people of the world.

He is not only the outstanding leader of the Korean people, who is a perfect impersonation of communist virtues, loves people infinitely and makes every effort for their happiness, but a global leader adored by the broad sections of the world's people who yearn for a society without exploitation and oppression.

4. THE LEGITIMACY OF SUCCESSION TO THE CAUSE OF THE LEADER

The working people's struggle for complete Chajusong is a protracted revolutionary cause to be carried forward generation after generation. This cause will not be completed in a few generations. It is a long-drawn-out cause of revolution to be carried on steadily to completion through generations.

A prolonged struggle is also necessary in order that the working people, who have emerged as the independent subject of history, topple the exploiting classes and seize power under the guidance of the leader. However, this cause of the working people does not end with the seizure of power. Even after the seizure of power, they must continue their struggle to throw off all fetters of nature and society and attain Chajusong completely.

Even if the cause of Chajusong is completed within the bounds of a country, it does not mean a happy end. For social fetters exist internationally beyond the confines of national

states. Therefore, the working people should not stop their struggle until they convert the world with social inequality and bondage into a paradise of complete independence.

The revolutionary cause takes a long time to complete and its path is rugged and thorny.

The protracted nature of the revolution necessitates succession to leadership, and the arduous and complex cause requires an outstanding successor who is out of the common.

Today the correct solution of the question of successor to the leader is an inexorable demand of the international communist movement.

A century has passed since the communist movement set sail, and over 60 years since the first worker-peasant state appeared on the globe. And 36 years have elapsed since the working people in Asian and European countries seized power after the Second World War.

As the revolution advances, alternation of generations in the revolutionary masses and their leaders and the guides has taken place in quite a few countries.

Thus, the question of successor to leadership has today become an urgent issue in many countries.

Whether a successor to the leader is properly chosen or not is an important matter decisive of whether the working people's cause of Chajusong started by the leader will be completed or not.

The question of successor to the leader is, in essence, the question of succession to leadership over the working people.

The word leadership implies commanding and leading the masses. Right leadership is to lead the working people in accord with their independent demands and interests and to bring their wisdom and creativity into full play.

It can be said that leadership is a requirement of man's social quality.

Without leadership, man cannot lead a social life, nor can there be a social movement.

So, mankind since its birth has always needed leadership and actually remained alive under the guidance of many leaders.

But this is by no means to say that guidance of all leaders recorded in history conformed to its original sense. Guidance changes its nature according to whose requirements and interests the leader represents.

But whatever the nature of guidance is, the destiny of the working people is decisively affected according to who takes leadership. This is so because leadership is political command over society. Even outstanding guidance thoroughly representing the people's demands and interests can greatly retard the development of the country in the long run if it commits a small error. So, each class seeks to bring their own leader to the fore.

The working people including the working class have greeted their leader for the first time in history, the representative who meets their needs. But the revolution will not be completed in his lifetime. In order to complete the revolutionary cause, leadership over the working people must be carried forward for generations.

In opening up the working people's cause of Chajusong, the leader's guidance is of decisive importance, whereas the guidance of the successor plays a decisive role in taking over and bringing the working class's revolutionary cause to consummation.

The successor to the leader's cause is essentially the successor to the special position among the working people

who are the independent main agency of history, the successor to the leader's role which decisively affects the development of society. In a word, the successor to leadership, successor to the leader, is the future leader.

The successor to the leader occupies a special position which enables the working people including the working class to exist and develop forever as the independent main agency of history.

The successor to leadership, heir to the leader, is the future representative of the working people, the brain of the new generation and the central leading figure of unity and cohesion.

The leader has made the working masses the independent main agency of history, though they were dispersed and not united as a political force for a long time. Thanks to the leader, they have been knit together for the first time as a social group with a creative power to jointly raise a demand and realize it.

The working people, who are the independent main agency of history, and the leader and his successor form a unified organic body and an integral whole.

All revolutionary cause of the leader is inherited and completed by the decisive role of the distinguished successor to the leader.

The successor defends to the end the revolutionary traditions established by the leader and embodies and enriches them in the political, economic, cultural, military and all other fields.

The successor to the leader advances a fighting programme, strategy and tactics which reflect the new requirements of the revolution, with the leading revolutionary ideology of the leader as the guideline, and correctly spear-

heads the struggle for their implementation, thereby bringing the leader's revolutionary cause to consummation.

The successor to the leader thus plays a tremendous role in completing the working people's cause of Chajusong. Therefore, how to solve the problem of successor to the leader is a fundamental question connected with the destiny of the working people including the working class. The leader's cause can be carried forward to completion only when the problem of his heir is correctly solved.

On the contrary, if the problem is not solved properly, the working people's cause of Chajusong will inevitably go through vicissitudes. This is a truism ascertained by the experience and lessons of the international communist movement today.

Who, then, should be chosen as the successor to the leader and when?

QUALITIES FOR THE SUCCESSOR

1 The successor should be a person second to none in loyalty to the leader who blazed the trail for the revolution.

The successor to leadership is none other than the successor to the leader. There can be no successor apart from the leader. Nobody can be the successor if not truly faithful to the leader, no matter how distinguished he is in theory and organizational ability. Even if he becomes one, such a person will not be able to take over and carry forward the leader's revolutionary cause to completion.

Only the successor who is loyal to the leader can remain

faithful to him and to his cause in any storm and stress and inherit his thoughts and intentions wholly. And such a successor alone can enjoy the absolute support and trust of the working people and correctly organize and mobilize them for implementing the leader's revolutionary cause.

2 The successor should be the most preeminent person who has perfectly mastered the leader's revolutionary thoughts, superb leadership art and lofty virtues.

The successor to the leader must above all be an eminent thinker and theoretician who has fully mastered the leader's revolutionary thoughts and is capable of deepening and developing them further.

The process of carrying forward the leader's revolutionary cause is, in essence, the process of defending and materializing the leader's revolutionary thoughts in revolutionary practice. Therefore, the successor must be well versed in the leader's revolutionary thoughts and fully master them. Only then can he propel the revolution in accordance with the leader's thoughts and intentions.

Chajusong and creativity of the working people will develop infinitely with the march of time. Therefore, the successor should be a distinguished thinker-theoretician capable of further deepening and developing the leader's revolutionary thoughts, strategy and tactics, theory and leadership methods to suit the demands and interests of the working people of the new generation as they develop, on the basis of the leader's revolutionary thoughts.

3 The successor to the leader should also be a person with an unusual ability of leadership.

He should be possessed of leadership art to put up fighting slogans and strategy and tactics to suit the new situations and aspirations of the working people at each period

and to successfully organize and mobilize the masses for their implementation. He must also have revolutionary leadership methods whereby to unite the working people firmly into a revolutionary force and effectively bring their inexhaustible creative talents and capability into play.

4 The successor to the leader should be a man of lofty virtue.

The successor is the affectionate father of tomorrow who will foster the working people to be the independent main agency of history for ever. The lofty communist virtues characterized by boundless love for the working people must be the source and the whole of the content of the successor's thinking, zeal and practical activity.

The successor, the leader of tomorrow, should always have lofty communist virtues run through by warm love for the people.

Only by so doing can he rear the working people to be the independent main agency of history for ever and lead the revolution successfully through the raging storm with the people.

The successor should be a person representing the new generation.

The person to be chosen as the successor must be possessed of all qualities needed for the leader and, at the same time, represent the new generation.

The leader and his successor should not be of the same but of different generations, the former belonging to the outgoing generation and the latter, to the new, incoming generation.

To succeed to the leader is not a simple affair. It is an important matter decisive of the working people's destiny.

This means that the leader should not, and cannot, be changed frequently.

Viewed in this light, it is most ideal and reasonable that the cycle of succession to the leader coincides at least with the alternation of human generations.

If the successor is not chosen from the next generation but from the same generation of the leader, frequent alternation of leadership will be unavoidable. In general, the leader who started the revolution guides the revolutionary struggle for a comparatively long period of time. In this process, the generation that takes part in the revolution under the leader ages together with him. Therefore, if his successor is chosen from among them, the successor's leadership will be of short duration and the next successor should be chosen before long. Thus, after all, the supreme brain and the centre of unity and cohesion of the working people will be changed frequently and this important work cannot be solved promptly and satisfactorily.

Therefore, in order to prevent the pains and troubles caused by the problem of succession to leadership and propel the revolution continuously, an outstanding person representing the new generation must be chosen as the successor to the leader.

In choosing the successor, the criterion is his personality.

Anyone who has the above-mentioned qualities is eligible for the successor to the leader. The people will choose anyone with such qualities as the successor to the leader, no matter whether he is related to the latter by blood or not.

If the successor is chosen from among the blood relations of the leader, someone may describe it as a case of feudal succession by heredity. But this is a grave mistake.

Under the socialist system where the working people are the masters of state and society free from the fetters of feudalism and capital, to argue about the feudal hereditary

succession is an anachronism and a mistake resulting from ignorance about the reactionary nature of the feudal hereditary system.

In the hereditary system of feudal dynasties, the blood relationship was an absolute prerequisite for succession to the throne. Here only lineage was absolutized and personal qualities utterly ignored. A son of the king, no matter how stupid, was eligible to the throne. And this hereditary succession to the throne had nothing to do with the intentions of the working people. In fact, it was no more than a mere act of inheriting power. Herein lay the reactionary nature of the feudal hereditary system.

But the case is quite different with the successor to the leader even when they are related to each other by blood. What counts here is the personality of successor himself, that is, the criterion of his eligibility lies in his qualities and virtues as leader, instead of his lineage.

Further, the successor is chosen not as a hereditary succession to power but according to the absolute support and trust of the working people.

The working people's trust in and support for him are not abstract idolization or blind confidence but the most forceful spiritual expression of their belief in his qualities and virtues confirmed through their own practical activities.

The working people choose the successor after confirming, through revolutionary practice, his infinite loyalty to the leader, superb ability of leadership, brilliant revolutionary deeds, and spirit of devoted service to the people, and express their wholehearted support for and trust in him.

Here it matters little to them whether the successor has a blood relation with the leader or not. What counts much for

them is whether he has qualities as the leader of tomorrow or not.

If a person who has all necessary qualities for the successor is rejected simply because he is kin to the leader, this will eventually cause serious consequences to the revolutionary cause by preventing the prominent person with excellent qualifications from being selected as such.

THE TIME OF CHOOSING THE SUCCESSOR

Then when is the proper time for choosing the successor to the leader on such a principle?

The successor of the leader must necessarily be chosen while the leader is still active.

This is first of all because he will be able to round off his qualities and virtues as the future leader.

Of course, the working people will choose the best of the leader's revolutionary soldiers as the successor, but this alone is not enough. Even after he is selected as the successor, he needs to round off his qualities and virtues to discharge his duties as the leader perfectly in the future.

The best way is to select the successor at an appropriate time while the leader is still hale and hearty. This is essential for the successor to have a high sense of his mission as the future leader, not as an ordinary soldier of the leader, and improve and enrich quickly his eternal loyalty to the leader, ideology, theory, leadership capability and virtues.

On the part of the leader, this enables him to train the

successor to his leadership cause more purposefully from a high viewpoint.

To choose the successor while the leader is active is an important guarantee for ensuring leadership over the working people thoroughly without interruption.

In the long process of guiding the revolutionary struggle and construction work, the leader inevitably becomes worn-out physically with age despite the working people's ardent wishes for his long life in good health. His physical decline has a definite effect on his ability of leadership. The leader must go among the people of all sectors and find out their needs and opinions, and, on this basis, lay down the national policy and energetically mobilize the masses for its implementation. This requires his energetic work of leadership always full of vigour and enthusiasm and free from senility and stagnation. This is firmly guaranteed by the assisting activity of his successor.

The successor holds the leader in high esteem with all his heart and helps him in his cause as best he can. He should relieve the leader of innumerable cares, thoroughly ensure his safety and constantly enhance his authority and prestige. Aiding the leader, the successor builds up the revolutionary ranks with revolutionary soldiers who are boundlessly loyal to the leader, strengthens the unity and cohesion of the revolutionary ranks, and pushes ahead with the revolution and construction as the leader intends and wishes to. All his activities to aid the leader are geared to the end of holding the leader in the highest esteem, firmly ensuring his leadership and brilliantly completing his revolutionary cause.

Such energetic assisting activity of the successor serves as an important guarantee for constantly ensuring the leader's guidance of the revolution and construction without interruption. Herein lies one of the main reasons for selecting the

successor while the leader is in good health. If the successor is elected after the leader's death, there will be a temporary blank in the leader's guidance. This will doubtlessly place a tremendous hindrance in the way of the revolution and construction.

ESTABLISHMENT OF THE SUCCESSOR'S LEADERSHIP SYSTEM

The successor's leadership system can be thoroughly established only when he is designated while the leader is in office.

In order to discharge his mission smoothly, the successor to the leader must firmly establish his leadership system. No matter how illustrious he is, the successor cannot discharge his duty without firmly establishing his leadership system. This is a truth testified by the practical experience of the international communist movement.

The leadership system of the successor centres around the party which is a component of the leader's system of leadership. Because the working-class party is the political General Staff which puts the leader's revolutionary idea into effect and carries forward his revolutionary cause.

Therefore, the successor's leadership system is in essence nothing but the Party's unitary leadership system, the Party's leadership system. Without seizing the party's leading power, the successor cannot assist the leader properly and inherit and complete his cause.

When he assumes the leadership in the party and firmly

establishes a system of exercising unitary leadership over party work, the successor can firmly build up the core force of the revolution which will shoulder the future according to his plan and lay a mass political foundation, thus unitarily guiding the revolution and construction with unchallenged authority.

To establish the Party's unitary leadership system means the working people extending their infinite loyalty to the leader invariably to the successor. In other words, it means ensuring that the working people unconditionally accept the successor's thoughts and intentions as the leader's and uphold the successor's guidance of the revolution and construction as the leader's.

Thus, the work of establishing the leader's system of leadership must be promoted in close coordination with the task of building up the successor's leadership system.

5. SECRETARY KIM JONG IL'S SUPERB LEADERSHIP AND LOFTY VIRTUES

Secretary Kim Jong Il exercises superb leadership in all areas of socialist construction and enjoys the deep respect and love of the popular masses as their wise leader.

He has a perfect mastery of President Kim Il Sung's revolutionary thoughts, strategy and tactics, theory and leadership methods.

He was born on February 16, 1942 and grew up in the thick of the revolutionary struggle which was guided by the Juche idea.

He majored in political economy at Kim Il Sung University, and has made many theoretical contributions to Kimilsungism since when he was a student.

In his graduation thesis, he expounded a proposition on socialist construction. Later he made a great contribution to establishing and deepening ideology by propounding theories on the revolutionary leader, on the establishment of the monolithic ideological system, on the leader's work method, on modelling the whole society on the Juche idea, on carrying forward and developing the revolution, and by systematizing Kimilsungism.

He gives on-the-spot guidance almost every day and pushes ahead with the ideological, technical and cultural revolutions putting up the slogan "Let's meet the requirements of Juche in ideology, technology and culture!" in conformity with the necessity of modelling the whole society on the Juche idea.

It is characteristic of the superb leadership of Secretary Kim Jong Il that he undertakes all work on a big scale and pushes it ahead boldly.

Under his direction the Mansudae Art Theatre, Pyongyang Maternity Hospital, Changgwang Health Complex, Ragwon Street, Changgwang Street, Pyongyang Metro and Taesongsan Fun Fair were built, and the Grand People's Study House, Ice Rink and Munsu Street of East Pyongyang are now under construction.

He also formulated an original theory on literature and art according to new humanics based on the Juche idea, and made it clear that the quintessence of Juche-type literature lies in describing living men and in its service to human beings. He put forward the "seed theory" that a masterpiece requires a good seed, that only when the seed sprouts and shoots out

sprays of story and gives flowers, the motif will be clear and the ideological content will gain in profundity.

In accordance with this thought and theory on literature and art, he created the new *Sea of Blood*-type revolutionary operas which agree with the sentiments and aesthetic sense of the contemporary Korean people and personally directed the creation of the revolutionary operas *The Flower Girl*, *Tell the Story*, *Forest! The Fate of a Self-defence Corps Man*, *A True Daughter of the Party*, *The Song of Kumgang Mountain*, and so on.

When the large trade ship *Hyoksin* was sailing for African countries in 1974, two of its crew fell ill suddenly. Secretary Kim Jong Il sent able doctors to the wireless station to radio first-aid instructions to the ship and ordered the ship to bear up for Madras of India to get the patients operated on. The two men who had been almost given up for lost were saved in this way. This moving story shows his lofty communist virtues.

6. BRILLIANT SOLUTION OF THE QUESTION OF SUCCESSOR IN ACCORDANCE WITH THE JUCHE IDEA

President Kim Il Sung is an international leader who with his revolutionary foresight exerts great influence on the third-world peoples. In Korea, Secretary Kim Jong Il has been chosen as his successor, and this has settled brilliantly, uniformly and in close combination the questions of establishing the leader's monolithic system of leadership and

setting up the leadership system to give effect to it to the best of satisfaction.

The selection of the successor who will inherit and unswervingly carry forward the leader's world-historic cause greatly encourages Asian, African and Latin-American peoples and serves as a beacon for the cause of human emancipation. And his leadership for attaining the independent, peaceful reunification of Korea in the near future exerts a very favourable influence on the situation in Japan, too.

I congratulate from the core of my heart the selection of Secretary Kim Jong Il as the outstanding leader to inherit President Kim Il Sung's cause according to the will of the entire people, because it serves as a decisive guarantee for the final victory of the cause of Juche.

I sincerely wish President Kim Il Sung and Secretary Kim Jong Il to live long in good health for the global victory of the cause of Juche, reunification of Korea and final victory of the Korean revolution.

Takemoto Yoshimi

Chapter III

THE JUCHE IDEA LEADING THE KOREAN REVOLUTION AND CONSTRUCTION TO VICTORY

WORLD OUTLOOK, THEORY AND LEADERSHIP METHOD OF THE JUCHE IDEA

PREFACE

Today the Juche idea is studied in many countries of the world. Its study is very active in the third world, that is in the developing and non-aligned countries in particular, to say nothing of advanced countries.

In Japan, its study has been expanded rapidly since around 1970 among people with scholars, research workers, workers and progressives as the core. Today it is deepening systematically among various strata of people.

I interpreted the Juche idea as “Shutai Shiso” in Japanese, but in the course of studying documents and learning from the international seminar this time, and of facing and studying the history and development of the revolution and construc-

tion in the DPRK, I came to realize that the Japanese word "Shutai" cannot give a correct understanding of the essence of the Juche idea.

The Juche idea created by President Kim Il Sung cannot be translated into any other language. So, I decided to pronounce it "Juche Sasang" after the Korean sound.

Juche is a new philosophical term. Elucidating the philosophical principle that man is the master of everything and decides everything, President Kim Il Sung set out the idea that the masters of the revolution and construction are the masses of the people and that they are also the motive force of the revolution and construction. In other words, it is an idea that one is responsible for one's own destiny and that one has also the capacity for hewing out one's own destiny.

President Kim Il Sung pointed out:

"The Juche idea is a world outlook that centres on man, placing man in the centre of all thinking and making everything serve him. It is a revolutionary theory designed to bring about the Chajusong of the working masses."

1. THE JUCHE WORLD OUTLOOK

1 THE JUCHE IDEA IS THE WORLD OUTLOOK OF THE POPULAR MASSES

THE JUCHE WORLD OUTLOOK

The world outlook represents the whole of man's views on

nature and society. Though diversified, the wish of man essentially amounts to a desire to live a life worthy of a human being. What clarifies this essential wish in the context of the world is called the world outlook.

The world can be divided into two—prehuman and anthropozoic. The prehuman world was no more than nature itself and its movement was spontaneous.

The anthropozoic world was divided into nature and society. The process of development of the world shows that man conquers nature and transforms society in keeping with his needs and interests, and the world owes its development to such human activities.

Man is the most developed of all living things which came into being after the animate nature emerged from among the inorganic world, and the level of world development corresponds to the level of human progress.

That man wants to live a life worthy of man means that he hews out his destiny. Man wishes to have a correct outlook on the world in order to carve out his own destiny. If man is content with the life of an animal, the world outlook will be unnecessary.

THE WORLD AND MAN

One of the essential problems in the relations between the world and man concerns interests.

Man has various wants in relation to the world to lead a life worthy of man. When these wants are satisfied, the interests of man are met and when not, they are obstructed. As a matter of fact, wants alone constitute neither gain nor

loss. When one wants to eat cake and eats it (satisfies the want), his interests are met.

In any case, man's power plays the decisive role in satisfying his wants. Interests connote whether man obeys the demands of the world or conversely. This gives rise to the question if human power is decisive or the force of the world is decisive. And the Juche idea considers human power to be decisive.

In philosophy the question what man is had been the subject of controversies. And the difference between men and animals was made clear and man was defined as the lord of all creation.

The Juche idea briefly explains this difference to be the difference between the desire for existence and the capability of living.

Men and animals are the same in that they are living things, but man attains his desire for dominating the environment by his own power. Namely, man meets his independent desire by his creative ability and herein lies the difference between men and animals.

2 MAN IS A SOCIAL BEING WITH CHAJUSONG AND CREATIVITY

MAN'S CHAJUSONG AND CREATIVITY

Pointing out that **"man is a social being with Chajusong and creativity,"** President Kim Il Sung defined them as essential features of man.

Chajusong and creativity are vital to man.

Because he has ideological consciousness, man has an independent desire and displays creative ability. An animal's brain can only evince a desire to live by adaptation to the environment, whereas man's brain can regulate his ability to live independently and create things and judge matters. This is due to ideological consciousness.

Independent ideological consciousness is an intensive expression of Chajusong. Whether one has Chajusong or not is determined by whether one has independent ideological consciousness or not. This ideological consciousness may exert an affirmative influence on social progress or make a contribution to the reactionary position.

MAN IS A SOCIAL BEING

Another essential feature of man is that he is a social being. This is a being that lives in social relationship. But an animal is a biological being.

Man is capable of objectifying his living ability. For example, man has an ability to communicate to others his experience of transforming nature and society and his knowledge by means of letters and speech, and to transfer his property to his heir as it is.

An animal leaves nothing after its death. It can also gain an experience, but if it conveys it to its offsprings, it is only the experience of conditioned reflexes.

Viewed in comparison with animals like this, we can understand that man is a social being with Chajusong, creativity and consciousness.

Marxism explains that everything on earth including man consists of matter and the world changes and develops

through its movement. Thus, it is a theory evolved around matter. In contrast, the philosophical principle of the Juche idea teaches that man is the master of everything and decides everything. The Juche idea recognizes the philosophical principle of Marxism, but regards its view as insufficient. When we say everything is of matter, we should inquire into its inner action. This idea holds that one should recognize the difference between the most developed and the less developed matter. By interpreting man as a social being with Chajusong, creativity and consciousness, one can make clear the difference between man and other matter. In other words, man should display Chajusong and creativity in his life and, if this is neglected, man will lose his human value and cannot live as a social being.

With the clarification of the essential features of man like this, the relationship between man and the world and between the position and role of man in the world has become clear.

President Kim Il Sung gave an exposition of the philosophical principle that man, a social being with Chajusong, creativity and consciousness, is the master of everything and decides everything.

3 THE PHILOSOPHICAL PRINCIPLE OF THE JUCHE IDEA

MAN IS THE CENTRAL FACTOR

Man holds the position of master dominating the world and plays a decisive role in changing and developing the world. This is the philosophical principle of the Juche idea

and its foundation. The Juche idea is an idea which places man in the centre of thinking.

For example, when one examines the actual conditions at the lower level, one should think first of the people who work at the enterprise of the lower level rather than its machines and equipment. When things go badly with a factory, the fault lies with its people. The secret of pushing forward work is to be found in how people are aroused to activity. The reason is that man decides everything. Only when people are aroused to activity, can machines and equipment be improved.

Only when man is placed in the centre of thinking, is it possible to understand the essential feature of the world and find the correct way of shaping the destiny of man. The fundamental objective of man's activities is to realize man's wishes in his interests.

4 THE JUCHE OUTLOOK ON THE WORLD IS REVOLUTIONARY

THE REALIZATION OF CHAJUSONG

The Juche world outlook is revolutionary because it sheds light on the law governing the change and development of man's destiny. Man has enhanced his creative role and his position as master in the world, and this in turn leads to still greater creative activity and his position and role develop in a still loftier orientation and at a still higher level for successfully carving out his destiny. The change and development of man's destiny are ensured by those of his position and role.

The Juche idea does not deny dialectics, but differs from it

in that it views change and development with man as the central factor. Thanks to the Juche idea, the masses of the people have emerged as masters for the first time in world history.

The world consists of man, nature and society. Man conquers and transforms nature in conformity to his needs and creates social wealth. Not the exploiting classes but the working masses develop society and everything is made by the latter. Food, houses and clothes essential for the exploiting classes to exist are also made by the working masses. In this sense, they are the creator of history and assume the position and role of master in the world.

In class society which has continued for thousands of years the masses of the people have been exploited and oppressed, but today they are standing in the centre of historical process. The leading role in the stage of history has changed and the right of speaking shifted to the masses of the people. In the new arena of history the masses of the people should carve out their own destiny independently and creatively.

All peoples of the world call for Chajusong and take the road of independence. Because the ensuring of Chajusong is demanded, struggle becomes inevitable. The age of Chajusong is indeed the age of Juche. The revolution of one's country can be victorious only when it is carried to the end on one's own responsibility. This was the very starting point in the creation of the Juche idea by President Kim Il Sung and it is the idea he founded at the initial stage of his revolutionary activity.

The revolutionary activity of President Kim Il Sung has been struggle to put the Juche idea into effect. In 1926 he formed the Down-with-Imperialism Union (DIU). This

meant that the Korean revolution advanced along the road of independence.

Needless to say, the struggle of this union was a struggle guided by the Juche idea.

2. THE REVOLUTIONARY THEORY OF JUCHE

1 THE REVOLUTION IS A STRUGGLE TO RECOVER CHAJUSONG

WHAT IS THE REVOLUTION?

The revolution is a struggle to achieve Chajusong. By nature man wants to lead an independent life. For a long time the masses of the people were subjected to exploitation and oppression. The revolution breaks out because man wants to lead an independent life free from oppression. Therefore, the revolution is for the sake of the popular masses and nobody can make it in their place.

Marxism considers that the revolution breaks out when the relations of production become incommensurate with the productive forces. If one follows this theory, one cannot give an answer to the question why a revolution does not break out in a society with exploitation, oppression and an acute class antagonism, where capitalism is now highly developed.

The Juche idea holds that the revolution is a struggle to change the social system. Man with Chajusong and creative ability lives in social relationship. A durable system of social

relationship constitutes a social system, that is, the capitalist or the socialist system. Man wants to improve his position and role with the progress of his Chajusong and creativity. And his position and role are determined by the social system. So, people try to transform the social system for the improvement of their position and role, which leads to the revolution.

However, one should not think that the revolution only concerns the change of the social system. The establishment of the socialist system will improve the position and role of the popular masses, but even after that, the revolution advances further.

This implies the three revolutions—ideological, technical and cultural, which replace the old with the new in all fields. They represent a creative work of construction for the masses of the people to build a new society by overthrowing the old society in which their life is trampled underfoot. Here subjective and objective factors operate. Before anything else, there must be the subjective factor. The revolution does not break out of its own accord.

FACTORS OF VICTORY IN THE REVOLUTION

The revolution should be raised as a vital demand of the popular masses, who should have enough capability to carry out the revolution.

Three factors for success in the revolution are:

- a. The masses of the people who are the masters of the revolution should raise the revolution as their vital demand;
 - b. The internal revolutionary forces should be prepared.
- These two are the subjective factors of victory;

c. The material foundation essential for a new social system should be laid.

This material condition constitutes the objective factor of victory in the revolution. The level of development of the productive forces is basic to the objective factor. The revolution cannot win unless the productive forces reach a certain level of development. Because without the development of the productive forces, the position and role of the popular masses as masters of the state and society cannot be guaranteed materially.

After the victory of revolution all the people should be provided with occupation, food, clothing and housing. This will consolidate the victory. Even if the popular masses have become masters, the productive forces should be developed so high as to provide them with material conditions for participating in political life. But the decisive factor in the revolution is the subjective factor. Namely, the masses of the people should awake ideologically and have enough revolutionary strength to hew out their path ahead on their own.

If the subjective factor is prepared for victory in the revolution, it is quite possible to remove drawbacks in the objective conditions. In other words, even if the objective conditions (the level of development of the productive forces) are ripe, the revolution can neither break out nor win unless the decisive factor (the subjective factor) is created.

The victory of revolution will be achieved only when the subjective and objective factors are created and the masses of the people fight on according to a correct strategy and tactics under the leadership of the Party and the leader.

THE INDEPENDENT STAND AND THE CREATIVE STAND

President Kim Il Sung said:

“The Juche idea demands that the working masses assume the attitude of masters and maintain independent and creative stands in the revolutionary struggle and construction work.”

The methodology of the revolution is based on the fundamental principle of the revolution. It means providing for the principles of human activity. This is called the fundamental stand, and the method of using the means of attaining the fundamental aim of revolution is the fundamental method of revolution. The methodology contains the independent and creative stands.

Maintaining an independent stand means that the masses of the people keep the attitude of thoroughly defending their independent requirements and interests as masters of the revolution and construction and carrying on the revolution and construction to the end on their own responsibility. This signifies the fundamental stand.

In order to ensure success in the revolution and construction, it is necessary to put human interests and needs before anything else. Based on one's needs and interests, one should have the right and views as the master and push forward the revolution in accordance with one's own faith. This is because the masses are the masters in regard both to the aim of the revolution and to the activity for its realization. The masses of the people not only have the right as masters but also are responsible for successfully exercising it in the attitude of masters. They should always oppose flunkeyism and maintain the attitude of masters. They should discard dependence

on others and carry through the revolution with their own efforts on the principle of self-reliance.

What is important in adhering to this fundamental independent stand is to have independent thinking. This means that one should arm oneself with the leader's ideology and cultivate an undivided loyalty to him. Because the leader represents the Chajusong of the popular masses. Therefore, the popular masses should unite around the Party and the leader and participate in the revolution in the attitude of masters under the monolithic leadership of the leader.

If one is to lead a life worthy of man, one will face the question of how to meet one's vital needs in society. Not everyone but only the leader who understands the people's needs can make clear what the fundamental interests of all people are. Namely, it is the leader who can correctly explain the desire of man to live independently. In other words, it can be said that the leader represents the Chajusong of man. If a man wants to live like a human being, he should choose one of the alternatives—either to live in his own way or to live by the leader's idea which represents the human interests. Only when he lives by the leader's idea which shows the way of living like a human being, can he live a life worthy of man. In this sense we can say that the leader represents the fundamental interests and demands of all people.

The creative stand is the fundamental method the popular masses should apply in the revolution and construction. For victory in the revolution it is necessary to bring the revolutionary enthusiasm and creative activity of the popular masses into full play. Human activity to transform nature and society is the process of materializing the creative activity of the popular masses who are the agency of creation through

their interaction with the objective world, the object of creation.

In this interaction the masses of the people play the decisive role. Their political and creative enthusiasm is important in the revolution and construction. What is important in the creative stand is to settle everything in accordance with the specific conditions.

Transformation of the objective world requires relying on the objective laws. Concretely, this means correctly grasping the objects and solving everything in keeping with the actual conditions. It is important for victory in the revolution to reject dogmatism, grasp the objective laws and the changed circumstances concretely and solve problems in conformity with the actual situation. These two factors should always be combined properly.

The key to the enhancement of the creative stand of the popular masses is to uphold the guidance of the Party and the leader with loyalty. Because the leader represents the creativity of the masses. If one is to maintain the independent stand one should adhere to the creative stand. Only when creative stand is adhered to, can the independent stand be thoroughly guarded.

2 THE PRINCIPLES OF INDEPENDENCE, SELF-SUPPORT AND SELF-DEFENCE

INDEPENDENCE, SELF-SUPPORT AND SELF-RELIANCE IN DEFENCE

President Kim Il Sung said:

“The Juche idea of our Party is embodied in the principles of

independence in politics, self-support in the economy and self-reliance in national defence.”

In the DPRK the Juche idea serves as the only guideline in the revolution and construction, and Juche is thoroughly established in all fields.

Establishing Juche means taking the attitude of the master towards the revolution and construction in one's own country, and it is embodied in the lines of independence in politics, self-support in the economy and self-reliance in defence.

Establishing Juche in thinking is prerequisite to the implementation of the principles of independence, self-support and self-defence. This means that the popular masses pursue their interests, adhere to their independent stand and acquire the thought of creative activity. In the final analysis, this means that they arm themselves with the revolutionary idea of the leader.

Man's activity is determined by ideological consciousness. It is important that the popular masses participate in the revolution and construction with the awareness of being their masters, rallied firmly around the Party and the leader.

The Juche idea is embodied in the principles of independence in politics, self-support in the economy and self-reliance in national defence and these principles should be thoroughly implemented by maintaining the independent and creative stands.

THE PRINCIPLE OF CHAJUSONG

Realizing independence in politics means running the government by drawing on the strength of the masses of the

people and carrying out the revolution by mapping out the line and policy in keeping with the actual conditions of one's country.

Only when political independence is realized, can the people firmly guard the right as masters of the revolution in foreign relations and carve out their own destiny creatively.

THE PRINCIPLE OF SELF-SUPPORT

Achieving self-support in the economy means building an economy in conformity with the actual conditions of one's country which will thoroughly serve the popular masses, an economy which is managed by relying on them and uses the domestic resources. Only when an independent national economy is built, can the popular masses become the real masters of the material wealth free from economic backwardness and rapidly develop the economy in keeping with the people's needs by mobilizing all human and material resources of the country. The economy should be built on the strength of the domestic resources of one's country and what one cannot produce should be obtained through trade with other countries on the principle of equality. It is essential in the national economy to rely on the raw materials of one's own country.

THE PRINCIPLE OF SELF-DEFENCE

Self-defence means building defence power which thoroughly serves one's own people and suits the actual conditions of one's country, by the efforts of one's own people.

The principle of self-reliance in defence is embodied in the self-defensive military line.

Only when the self-defensive military line is pursued, is it possible to build up a strong defence power capable of defending one's country and the interests of one's people in accord with the actual conditions of one's country by relying on one's own people.

By implementing the self-defensive military line whose key points are to modernize and turn the entire army into a cadre army, place all the people under arms and fortify the whole country, the Republic has built up an invincible defence power to repulse any manoeuvring of the aggressive forces.

There are whispers about a "latent threat of north Korea", but this can be refuted even in view of the Republic's principle of self-defence. If there is a country arguing about the "threat", we can say it is a vision of the militarists and dominationists.

3 ADVANCE OF THE THREE REVOLUTIONS

In his report to the Sixth Congress of the Workers' Party of Korea on October 10, 1980, President Kim Il Sung pointed out the development of the revolution in the Republic:

"The ideological, technical and cultural revolutions represent a struggle to give Chajusong to the masses of working people."

"With the three-revolution-team movement forging ahead at a good pace, the ideological, technical and cultural revolutions have deepened and developed further. Everywhere the teams are active, the flames of three revolutions have kindled

quickly, bringing about miracles and innovations one after another in the work of remodelling people, renewing technology and building culture.”

“The Three-Revolution Red Flag Movement ... has been a powerful stimulus propelling forward the three revolutions. This movement has induced the broad masses to take an active part in the ideological, technical and cultural revolutions with a high degree of revolutionary enthusiasm and made the three revolutions definitely their own concern.”

“The ideological, technical and cultural revolutions ... have now reached a very high stage where the objective is to liquidate once and for all the remnants of the old society in all fields of social life and provide full Chajusong to the masses of working people.”

3. THE JUCHE METHOD OF LEADERSHIP

1 THE JUCHE METHOD OF LEADERSHIP

In the DPRK, the guidance of the working masses by the Workers' Party of Korea and the leader is called leadership. The leadership method forms an independent branch in the integral system of ideology, theory and method of Juche. In the history of human thoughts methodology was not elucidated.

From the philosophical principle of the Juche idea applied to the revolution derive the fundamental principle and methodology which shed light on the position and role of the popular masses in the revolution and construction.

In order to get a correct idea of the method of leadership, one should start from correctly understanding the position and role of the Party and the leader among the masses of the people.

THE POSITION AND ROLE OF THE LEADER

As the supreme guider representing the Chajusong and creativity of the popular masses, the leader takes the highest position which plays the decisive role in the struggle for carving out their destiny.

The leader represents the creativity and interests of the masses. By his undivided leadership, the leader can unite the masses and make them the masters of their own destiny, and lead the revolution and construction to victory. Like this, the leader takes the position of leadership. The leader and the popular masses guided by him can be likened to the brain and the hands and feet of a man, and the leader plays the role of the supreme brain. The leader awakens the masses and leads them to the revolution and construction, and thanks to him, the latter become the real masters who create history.

The people can secure victory only when they are firmly rallied under the leader's guidance and fight on according to the correct strategy and tactics mapped out by him.

Therefore, only the man who creates a political guiding idea reflecting the interests of the masses can be hailed as leader by the popular masses.

Although the masses occupy the overwhelming majority of the population and have a great creative power to transform nature and society, they cannot give play to their power in their independent interests without having an

independent ideology. Therefore, the leader should play the role of bringing them up to be social beings armed with an independent revolutionary ideology. The leader also plays the role of organizer who rallies them as a political force. If the masses of the people are to win the revolutionary struggle, they should arm themselves with an independent revolutionary ideology and, at the same time, be rallied as a great organized force. This can be realized only by the leader representing the collectivity and organization of the masses. The leader builds the Party and organizes the broad working masses under its leadership. The Party and the leader are the subject of leadership and the popular masses the object.

THE METHODOLOGICAL PRINCIPLES OF LEADERSHIP

The Party's leadership is a work to help and lead the working masses to take the position of masters and play the role as such in the revolution and construction.

It is a work that the Party assumes the responsibility for the destiny of the popular masses and mobilizes them for the victory of revolution.

The methodological principles of the Party's leadership of the popular masses are:

First, to implement the revolutionary mass line. Basing itself on the Juche idea that the popular masses are the masters of everything and decide everything, the mass line enables the Party:

- 1 to put the masses in the position of masters of the revolution,
- 2 to serve the masses and help and lead them,
- 3 to treat the masses as comrades and rally them around

it, and to give full scope to their creative role by making the revolution and construction their own concern.

The mass line is embodied in the popular style of work and the revolutionary work method.

Secondly, to firmly ensure the superiority of the leading position and role of the Party.

It is the principle of the Party's leadership of the masses which consists in the relations between the subject and the object of leadership.

THE LEADERSHIP SYSTEM OF THE PARTY

In the field of leadership the Party and the leader are the subject and the masses of the people the object. In socialist society the people in all fields are the soldiers of the leader. Leading functionaries and directors are all no more than his soldiers.

The leadership system of Juche is a system which firmly guarantees the position and role of the Party's leadership.

President Kim Il Sung said:

"We should ensure that an iron discipline prevails throughout the Party so that all Party organizations will act as one under the unitary leadership of the Party centre and unconditionally accept and thoroughly carry out all its policies."

We can say that the Party's system of leadership is a system of interrelation between the Party, the subject of leadership, and the popular masses, its object. This system contains two aspects, which are, first, to ensure the position of Party leadership and, secondly, to guarantee its role.

The first aspect is to have a correct understanding of the superiority of the Party's position among the masses and

establish the revolutionary habit of strictly obeying the Party and serving it faithfully, and the second aspect is to firmly ensure the superiority of the Party's role and enforce the revolutionary discipline to carry through its line and policy unconditionally.

THE PARTY'S MONOLITHIC IDEOLOGICAL SYSTEM

The Party's leadership of the masses is an ideological leadership and, at the same time, an organizational guidance.

In order to establish the leadership system of Party, the Party's monolithic ideological system should be established, the whole Party and the entire people armed with the leader's ideas, the unity of thought and will ensured, fidelity enhanced, the strategy and tactics thoroughly understood, and all sorts of reactionary and counter-revolutionary thoughts rooted up.

Only when the Party's ideological system is combined with the unitary organizational system, can the ideological oneness of leadership be ensured. Therefore, the popular masses should be well organized under the Party as the supreme organization. Because the Party's leadership of the masses is in essence an ideological leadership and, at the same time, an organizational guidance.

In its scope of coverage, the Party's leadership coincides with the system of working-class dictatorship and, further, is a centralistic system. A strict revolutionary discipline should be enforced to thoroughly carry out the orders and instructions of the Party and the leader. To this end, non-organizational phenomena such as factionalism, nepotism, parochialism and liberalism should be wiped out.

Both at the time of and after its founding, the WPK unfolded an energetic struggle against factionalism, nepotism, parochialism and liberalism. Prior to the founding of the Party, the struggle to lay its organizational and ideological foundations was waged, and after the Party was built, the struggle against the elements infected with such tendencies was intensified to establish the Party's leadership system.

Factionalism means the formation of another organizational body within the Party which is a living organism, and the former is a group which is heterogeneous from the Party's organization.

Nepotism means logrolling among people linked up by ties of kinship, friendship, and provincial and school fellowship, and teacher-pupil relationship.

Parochialism means forming a regional organization alien to the unitary organizational system. Parochialism and nepotism are hotbeds of factionalism; they will grow into factionalism. Therefore, factionalism assumes, without exception, the tendency of nepotism and parochialism. It is born of liberalistic thinking.

In the struggle to establish its monolithic ideological system, the WPK conducted ideological education to equip its members with its monolithic ideology, while fighting against dogmatism and flunkeyism and detecting, exposing and crushing the anti-Party factional elements lurking within the Party.

What is important in establishing the monolithic ideological system within the Party is to equip all Party members closely with the revolutionary ideology of the leader. For this purpose, education in Party policy and revolutionary traditions was stepped up to eliminate nepotism, parochialism and

liberalism in ideological work, so that today the monolithic ideological system has been firmly established in the Party.

In his report to the Sixth Congress of the Workers' Party of Korea on the Work of the Central Committee, President Kim Il Sung said:

“The education of Party members and working people in the Juche idea, in Party policy and revolutionary traditions has been strengthened and the ideological struggle against all kinds of obsolete ideas stepped up, with the result that all Party members and working people have been equipped firmly with the Juche idea, and our whole society is pervaded with this idea. Flunkeyism, dogmatism, national nihilism and other outworn ideas which conflict with the Juche idea have disappeared from the minds of Party members and working people, their national pride and feeling of independence have increased as never before, and the entire people are fighting on confidently along the road indicated by the Juche idea, our Party’s revolutionary idea, in the revolutionary spirit of self-reliance.”

There is a system of guidance of Party members’ study, which includes Saturday study dedicated mainly to political questions and lecture on Wednesday when the audience are also shown films and taught songs.

Saturday study and Wednesday lecture are conducted throughout the country according to the schedule of the Party’s ideological education.

In Korea everyone has two hours’ study every day so as to equip himself with the Juche idea. They regard study as important. In particular, it is compulsory for cadres to attend one-month course every year at the University of National Economy. Therefore, the Republic is praised as a “country of learning” by the people of the world.

THE PARTY'S MONOLITHIC ORGANIZATIONAL SYSTEM

The WPK was founded in August, 1946, by developing the Communist Party, its predecessor, into a mass political party. This was of great significance in strengthening the unity and cohesion of the popular masses and the Party's unitary leadership system.

The WPK has today developed into a powerful and invincible party.

If one is to be a Party member, one should be faithful to the Party and the leader. The member of the WPK considers it his prime duty to be boundlessly loyal to President Kim Il Sung. On this basis, a man of 18 and upwards can join the Party on condition that he approves its Programme and Rules, identifies himself entirely with a definite Party organization, and is willing to faithfully carry out the tasks assigned him by the organization. At present all the Party members play the vanguard role in all fields of activity throughout the country. Wherever there are Party members, there is a Party organization.

Party organizations exist in all fields of social life including factories and enterprises, cooperative farms, scientific and cultural establishments.

The Party has a unitary organizational system; the Central Committee at the centre and committees for every province, city, county and ri.

The Party committee of the factory or enterprise is its supreme leadership body. The organizational system is so arranged that the lines and policies put forward by the Party centre are conveyed without a hitch down to establishments

at all levels and to the lowest units and that ideological education is conducted efficiently.

The Party committee is the supreme leadership body everywhere. At a factory, for example, the director is not the highest authority. Responsible persons including the director are on the Party committee and the director only assumes the administrative responsibility according to the decision of the Party committee.

The head of the Party organization is in charge of Party work and the chief engineer the technical matters. The Party committee discusses the tasks given by the Party Central Committee and assigns duties to the director, technicians and workers. Then the Party committee also takes stock of the execution of the assigned tasks. What is important here is that the Party committee should not take administrative work upon itself. It is the principle that the Party committee looks after political work and the administrators take the position of carrying out Party line and policy by displaying Chajusong and creativity.

When they receive the Party's line and policy, the Party committees at all levels call their members into action to conduct political work (work among the people) before any other work so as to ensure the fulfilment of the revolutionary tasks. The political workers are duty bound to establish a proper system of leadership over administrative work so as to provide conditions for the administrative workers to carry out the tasks in their fields successfully. The Party organization is supposed to give political guidance in any case. In brief, it is expected to conduct work among the people (political work).

2 THE METHOD AND STYLE OF WORK EMBODYING THE MASS LINE

Now I will touch on the revolutionary method and popular style of work which are the embodiment of the revolutionary mass line.

President Kim Il Sung said:

“Once the Party line and policy have been correctly formulated and the right measures for their implementation adopted, success in work is decided entirely by whether or not our cadres and Party members are equipped with the revolutionary viewpoint and the mass style of work and deal tactfully with the masses.”

What is basic to the Party's leadership of the masses is to mobilize their inexhaustible creative power to the fullest extent. Without mobilizing the force of the working masses it is impossible to achieve success in transforming the surrounding world. Therefore, the masses are always mobilized in any society and at any time.

In exploiter society the ruling classes forcibly mobilize and dominate the masses, whereas the working-class party and state ensure the position and role of masters for the masses and mobilize them according to the revolutionary mass line.

As is clear from this, the Juche method of leadership is the leadership method based on the mass line.

THE CHONGSAN-RI METHOD IS A REVOLUTIONARY METHOD OF WORK

The Juche method of leadership consists in mobilizing

the broad masses by relying on them. It is a revolutionary method of work. The revolutionary method of work means, in brief, relying on the masses and mobilizing them to heighten their role as masters so as to propel the revolution and construction.

This method also means that the Party keeps political work ahead of other work among the popular masses. The Party should lead the masses to base their struggle on scientific methods.

The revolutionary method of work created by President Kim Il Sung is the Juche method of leadership, the Juche method of work. It is appraised as a model of the communist method of leadership.

The Chongsan-ri method is the embodiment in socialist construction of the work method created by President Kim Il Sung during the anti-Japanese armed struggle and finds a concrete expression in the leader's work method.

President Kim Il Sung said:

"The work method which is called the Chongsan-ri method in our country is precisely the embodiment and development of our Party's mass line in keeping with the new realities of socialist construction.

"The essentials of the Chongsan-ri method are that the higher body helps the lower and the superior assists his inferiors, priority is given to political work and the masses mobilized so as to ensure the fulfilment of revolutionary tasks. Through the spread of this method we have decisively improved the functionaries' work method and style and brought about a great change in the work of Party and state bodies and economic organs. Giving priority to political work is most important in bringing the revolutionary enthusiasm and creative power of the popular masses into play."

The purport of the Chongsan-ri spirit is to defend the interests of the popular masses and serve them faithfully.

The Chongsan-ri method means:

- a. that the superior assists his subordinates and the higher body helps the lower,
- b. that cadres always go among the people to have a good grasp of the actual conditions and take correct measures,
- c. and that priority is given to political work among the Party members and the working masses so as to ensure the successful fulfilment of revolutionary tasks.

The popular style of work, as a work method designed to lead the masses forward, represents the political and moral quality which the functionaries should have in approaching the masses, and is aimed at inducing the working masses to fulfil their revolutionary tasks with pride and self-respect as masters of the revolution and construction.

This style of work consists in thoroughly opposing bureaucratism, respecting the Chajusong of the popular masses, putting their needs and interests in the first place, and treating them kindly as comrades. Leading functionaries should also go among the masses and share their lot with them as revolutionary comrades, helping them as the motherly Party does. This popular work style of Juche which the functionaries should acquire demands that they possess lofty humanity, be modest, simple and courteous, have a high level of culture, and set examples for others to follow.

Thus, the leadership system and work method of the WPK pose as an important question of Party work. It can be said that the method and style of work which embody the mass line give a scientific answer to the question of how the Party should approach the masses.

The work method is designed for the Party to raise the

role of the popular masses as masters, whereas the popular style of work implies that the Party places them in the position of masters and treats them as such. This is mainly ensured by the Party's leadership system. Without this the revolutionary mass line cannot be applied correctly. An important feature of Juche method of leadership lies in implementing the revolutionary mass line.

Concerning the Chollima Movement, President Kim Il Sung said:

“The all-people Chollima Movement which has been under way with unabated vigour in our country is the most brilliant embodiment of our Party's mass line.

“The Chollima Movement represents a mass drive which organically fuses collective innovations in economic and cultural construction with the work of educating and remoulding the working people. Through the Chollima Movement all the wisdom, enthusiasm and creative energy of our people are brought into full play, innovations are wrought in all spheres of economy, culture, thought and morality, and the building of socialism in our country is greatly accelerated.”

Sasada Tokusaburo

MODELLING THE WHOLE SOCIETY ON THE JUCHE IDEA

1 THE CONTENT OF THE MODELLING OF THE WHOLE SOCIETY ON THE JUCHE IDEA

At the Sixth Congress of the WPK President Kim Il Sung set forth the task of modelling the whole society on the Juche idea.

In his report President Kim Il Sung said:

“Transforming the whole of society after the Juche idea means building a communist society by maintaining this idea as a steadfast guideline and applying it thoroughly in the revolution and construction.”

After clarifying in a unique way that communist society will be built with the Juche idea as the guideline, the President said:

“The Juche idea is a world outlook that centres on man, placing man in the centre of all thinking and making everything serve him. It is a revolutionary theory designed to bring about the Chajusong of the working masses.”

The Juche idea looks on man as the most precious being in the world. It also considers the Chajusong of man to be most essential.

There is no doubt that the society to be built by taking the Juche idea as the guideline will be a paradise for people.

Referring to the modelling of the whole of society after the Juche idea, President Kim Il Sung said:

“... transforming the whole of society after the Juche idea means realizing the complete Chajusong of the working masses by remoulding all members of society into communist men of a Juche type and transforming all aspects of social life as required by the Juche idea.”

Society consists of the people, the material and spiritual wealth accumulated socio-historically, and the social relationship.

Modelling the whole society on the Juche idea means, therefore, realizing the complete Chajusong of the working masses by remoulding all members of society into communist men of a Juche type and transforming all aspects of social life as required by the Juche idea. Since nature and social relationship are transformed by people, it is most important to remould them to be communist men of a Juche type.

Since great importance is attached to this, education is kept ahead of all other work in the Republic.

2 WAYS OF MODELLING THE WHOLE SOCIETY AFTER THE JUCHE IDEA

In his report to the Party congress President Kim Il Sung said:

“In order to model the whole of society on the Juche idea it is necessary to adhere to independent and creative stands and carry out the line of the ideological, technical and cultural revolutions.”

Here the President defined adherence to the independent and creative stands as the fundamental principle in modelling the whole society on the Juche idea.

Building of socialism and communism is carried on independently in each country, and so it should be pushed forward independently and creatively because countries differ from each other in the development of history and in actual conditions. This is essential for firing the creative zeal of one's own people.

The work of switching from socialism over to communism remains an area still unexplored by anyone in the world. This is another reason why the President declared that the Korean people should adhere to the independent and creative stands. Then, when will the whole society be modelled on the Juche idea and what will it be like?

It will be a classless society where all its members have been reared to be communist men of a Juche type and class distinctions obliterated, a society in which the productive forces have been developed to such a great extent that distribution can be made according to needs.

A communist man of a Juche type implies a person who has been revolutionized and working-classized, and has a wealth of scientific knowledge, communist morality and a sound body. In order to remould people in this way, the three revolutions should be pushed ahead.

The class distinctions which remain in the Republic at present are those between the working class and the peasantry.

The lag of the farm villages behind the towns finds expression, first, in the fact that agriculture has weaker material and technical foundations than industry, secondly, that the cultural level of the countryside is lower than that of the

city and, thirdly, that the peasants are behind the workers in their ideological consciousness.

This is the reason why the technical, cultural and ideological revolutions should be carried on vigorously in the rural areas.

Development of the productive forces depends on the workers who are responsible for it. Only when they give full play to their revolutionary enthusiasm will the productive forces develop. But with enthusiasm alone they cannot produce goods. Technology should be developed. In order to lay the firm material and economic foundations of socialism and communism, it is essential to make the national economy Juche-oriented, modern and scientifically -based.

Besides, objective conditions should be provided for the workers to display a high degree of revolutionary enthusiasm. They are the supply service system, literature and art, public health service and so on.

Therefore, only when the three revolutions are vigorously pushed forward is it possible to make the Juche idea prevail throughout society.

3 THE PRESENT SITUATION IN THE REPUBLIC

Through the recent visit to Korea I came to realize how far the Republic has advanced towards communism. Above all, the level of ideological consciousness of its people is high and they learn and work devotedly for the country and the people.

Let me take an example. The students of Kim Hyong Jik University of Education strive to live in a way as desired by

the people after the pattern of President Kim Il Sung and Secretary Kim Jong Il and feel a pride in doing so.

Even now the level of education in the Republic is high, and yet concrete preparations are being made for introducing compulsory higher education in the near future. The revolutionization, working-classization and intellectualization of the entire people are propelled.

Under the leadership of the WPK, a working-class party, a powerful people's country has been built up and the people's power is strengthened as the days go by.

As for the well-being of the people, it is approaching the level of communist society in all aspects.

First of all, child care and education are free. Not only school expenses are gratuitous but also the state pays for all education materials.

Medical care is also free and the line of preventive medicine is implemented. Under the section doctor system which has been introduced, medical workers regularly make rounds of all families.

As is well known, the Republic is the first country in the world that has abolished the tax system.

The farming population are as well-off as the workers. The gap between town and country is being eliminated. Farm mechanization is accelerated and the farmers ask for changing cooperative property over to public property.

In his report to the Sixth Congress of the Party President Kim Il Sung set out the major tasks of socialist economic construction in the 1980's.

Their goals are stupendous. When they are attained, the Republic will proudly take its place among the leading economic powers.

The people of the Republic have regularly overfulfil-

led ahead of schedule all the tasks set before them by the President. The Republic will surely attain the goals because it has a large contingent of able scientists and technicians and economic cadres with a superb organizing ability. It is also blessed with abundant natural resources.

It is doubtless that communist society, the people's paradise, will be realized in the Republic through the conquest of the ideological and material fortresses.

CONCLUSION

No country has built a communist society as yet in the world. It is a common pleasure of the world's people that the Republic is looking forward to the realization of such a high stage of society.

At present, Korea is forced to remain partitioned artificially. We hope the day will come when the Democratic Confederal Republic of Koryo is founded as soon as possible and a happy life blooms on the whole land of Korea.

Nakazuka Masao

PRESIDENT KIM IL SUNG'S LEADERSHIP AND INTELLECTUALIZATION OF THE WHOLE SOCIETY

If someone asks me where is the “paradise of all people” on the globe, I will answer it is in the DPRK. This is the impression I received during my recent visit to Korea. There are many countries of greater wealth in the world. But Korea is the only country where everyone is provided with an equal opportunity of medical care and education and enjoys a sound, cultured life without any worries about food, clothing and housing. I saw all faces of passers-by brimming full with confidence and joy that they could raise their living standard still higher. I learned once again the significance of the truism that “people work because they have an objective and a goal.”

Are the opinions of all people reflected in social life and the interests distributed among them equally in Japan today? Korea is an “earthly paradise” where they have been realized. Korea was reduced to ashes in the war waged, not long after liberation from the 36 years’ colonial rule of the Japanese imperialists, against the US imperialists who boasted they were the “most powerful” in the world. But in only 25 years or so after the war she has developed science, technology and culture, and become an advanced country in the world. Indeed, this cannot be called otherwise than a “wonder of the 20th century”

I will write down here what I was strongly impressed by in

the course of studying the reality called a wonder with which I acquainted myself during my visit.

First, the superb guidance of the great leader of the Korean people President Kim Il Sung and the unity and cohesion of them rallied around him constituted the important factor making for the success in the revolution and construction and for the improvement of the people's livelihood in a short space of time after the war.

Korea's prosperity of today is inconceivable apart from President Kim Il Sung.

He is the leader who has attained today's prosperity with success and in so short a time by applying the leadership method which infuses a high pride into his people who have 5,000 years of history. Is there another leader like him elsewhere? I keenly felt that it depends on who the leader is that a nation can develop so highly. This is a fruit of the infinite love for the people, of the Juche idea that the Korean revolution should be carried out by the Korean people themselves and of the revolutionary spirit of self-reliance. Today the Juche idea is propagated throughout the world because it is a scientific truth summing up the revolution and practice in an intensive, systematic and theoretical way. It will make a contribution to the history of mankind as the philosophy which sheds light on the path for the nations to follow in the chaotic international situation.

Secondly, there is a developed agriculture. "Man's mastery of nature" finds a vivid expression in the field of agriculture, too. In the northern half of Korea with a limited plain area and mostly cold mountain regions, dry-field farming was basic in the past. But today the irrigation facilities have been completed throughout the country and all the plains turned into rice paddies, so that it attains self-

sufficiency in rice. With the progress of mechanization, the farmers are freed from heavy labour. To see all this, he who knew old-time Korea will be struck with admiration. Only in 25 years or so after the war Korea, a chilly zone, has surpassed Japan's per-*chongbo* output which took the latter hundreds of years to attain, and now holds the first place in the world. This cannot but be called a miracle. This country does not know the word "impossible". We could see an aspect of the Juche idea which calls the wisdom and ability of people into full play to transform nature and make it serve man. The policy which regards agriculture as the basis for human existence and aims to eliminate the gap between town and country, gives a hint to the agriculture of Japan.

Thirdly, the brilliant success scored in education of all realms of the revolution and construction simply calls forth our admiration and makes us optimistic about the future development of Korea. As President Kim Il Sung said that children are kings of the country, the rising generation are being brought up to be the future masters of the revolution and construction. It is said that education gives an index to the future of a country, and the policy of keeping education before everything symbolizes the shining future of the Republic. In Japan, too, we often hear the words that children should be educated in everything from their birth. Through our close inspection of the "paradises of children" such as the famous Pyongyang Students and Children's Palace, the Children's Union camps and creches, we were deeply impressed. In Japan they also say that "the independence of children is valued and their individuality is developed". But this is an empty talk. No matter how hard the teachers may try, facilities and equipments are not provided by the state and society. Japan's is a society where nothing can be done by

the wishes and zeal of individuals and so I have given up all hopes. I have many experiences of unrewarded efforts. So the reality of Korea was marvelous for me. I think education in Korea shows the way for Japan where education has become a medley affair, and throws light on the essence of education which the Japanese have begun to lose sight of.

After the war (called Fatherland Liberation War in Korea), or more exactly in 1972, universal compulsory 11-year education was introduced in Korea. At present half of its population study in the educational establishments run by the state.

The state policy of intellectualizing the whole of society is steadily carried into effect, the aim being to arm the entire people with the Juche idea, impart them the knowledge of the university graduate, obliterate the essential distinctions in labour, and thus build a communist society. The entire people are learning and advancing towards this goal racing against time. I seemed to see before my eyes the powerful ideal state which will be built in ten years.

Takahashi Katsuma

Chapter IV

RAPID DEVELOPMENT OF AN INDEPENDENT NATIONAL ECONOMY FOR A PLENTIFUL LIFE OF THE PEOPLE

AN INDEPENDENT NATIONAL ECONOMY FOR IMPROVING THE PEOPLE'S LIFE

**—Victory of the Original Line of Socialist
Economic Construction—**

THE JUCHE FARMING METHOD LEADING THE WORLD—THE PYONGYANG AGRICULTURAL SYMPOSIUM

Today an economic crisis and a food crisis are sweeping across the developed and the developing countries, the industrial states, the countries with natural resources and the capitalist countries.

The food problem, in particular, is the key to human existence and a vital problem decisive of the life of countries and peoples. In the present age when science and technology are highly developed, many people are suffering from malnu-

trition and starving to death for lack of food on the one hand, whereas on the other, some people are worried about hypertrophy because they eat too much. We can say that it is the biggest tragedy of the 20th century that in the non-aligned and developing countries tens of millions of people starve to death every year and a billion people cannot afford to take even the minimum calorie essential for existence. The worldwide food crisis will be further aggravated in the 1980's and even in the 1990's. An urgent measure is needed to cope with this situation.

The "Symposium of the Non-Aligned and Other Developing Countries on Increasing Food and Agricultural Production" (abbreviated the Pyongyang Agricultural Symposium below) was held in Pyongyang, the capital of the Democratic People's Republic of Korea, between August 26 and 31, 1981, the meaningful year marking the 20th anniversary of the inauguration of the non-aligned movement. I followed the symposium with great interest. It was attended by representatives of 81 countries and 14 international organizations. They mutually introduced their experiences and discussed ways of solving the food problem and measures for strengthening cooperation.

I think the participants gained confidence in the "Juche farming method" because they saw at first hand Korea's socialist farm villages and cooperative farms during their sojourn.

President Kim Il Sung said in his historic speech at the banquet given in honour of the delegates:

"The food problem, the agricultural problem, is a highly important and urgent problem that the non-aligned and developing countries should settle without fail in building a new society.

"Increasing agricultural production and solving the food

problem provides the non-aligned and developing countries with an important condition for eliminating the consequences of imperialist colonial rule, consolidating their national independence and achieving their independent development.

“The basic way of settling the food problem in these countries is to develop their own agriculture and thus attain self-sufficiency in food.

“The food problem is immediately the agricultural problem. Without developing agriculture, one can neither solve the food problem nor drop dependence on and subordination to other countries.

“The non-aligned and developing countries should set agriculture as an important question in building a new society and work hard to develop an independent agriculture and increase farm production, by displaying the revolutionary spirit of self-reliance.

“Today these countries are striving to settle the food problem, the problem of agriculture, under the slogan of ‘individual and collective self-reliance’. This we believe is very good. If these countries develop agriculture actively by mobilizing their own forces to the maximum on the principle of self-reliance and strengthening mutual cooperation, they will be able to attain self-sufficiency in food.”

The President stressed the need to strengthen economic and technical cooperation and interchange. He said:

“Adhering to the principle of self-reliance, the developing countries should conduct lively exchange and closely cooperate with one another, each contributing what it has—either technology, material resources or money.”

These words of the President greatly inspired the attendants.

The historic Pyongyang Agricultural Symposium demonstrated the fruits of the "Theses on the Socialist Rural Question in Our Country". It was a significant international meeting that made a great contribution to surmounting the serious food crisis facing the represented countries, to attaining their national and collective food self-reliance, strengthening their unity and cooperation and to further expanding and developing the non-aligned movement.

SPECIFIC FEATURES OF AN INDEPENDENT NATIONAL ECONOMY

In Korea the socialist economy has developed in the spirit of Chollima plus speed campaign in a very short span of time. This is due to the thorough implementation of the line of building an independent national economy, an embodiment of the Juche idea, according to the far-reaching plan of President Kim Il Sung and the display of the high revolutionary spirit of self-reliance.

Let us have a look into the specific features of the original line which has brought about the "miracle of the 20th century" unprecedented in history.

First, all economic construction is proceeding according to the supreme principle of steadily improving the people's living standard. This starting point gives rise to the radical difference from the economic policy of capitalist and some socialist countries.

Secondly, the management of the economy is based on the domestic resources, techniques and cadres, and the rev-

olutionary principle of self-reliance is strictly observed.

Thirdly, the President grasps the needs of the people through his on-the-spot guidance and gives proper guidance at every stage to meet them according to his far-reaching plan, and the mass line is followed to induce the entire people to participate in construction work in the attitude of master.

Fourthly, the national economic plans are so worked out as to keep balance between industry and agriculture, between heavy and light industries, and between the central and local industries.

Fifthly, the entire people are advancing vigorously to carry out the line of the ideological, technical and cultural revolutions under the red banner of three revolutions.

I have referred to some features. Now let me review the characteristics of each stage of development after liberation.

1 FROM LIBERATION TO THE FOUNDING OF THE REPUBLIC (1945-1948)

Liberated from the dismal colonial rule of Japanese imperialism, the free Korean people carried out the anti-imperialist, anti-feudal democratic revolution to build a democratic independent state. In the first place, land was confiscated and distributed to the peasants free of charge under the slogan, "Land to the peasants who till it!". This was followed by other democratic reforms such as the promulgation and enforcement of the Labour Law, Law on Sex Equality and Law on Nationalization of Major Industries.

Winding up the Congress of the Provincial, City and County People's Committees of North Korea on February 20, 1947 President Kim Il Sung clearly set out the line of

building an independent national economy. He said:

“To build an independent democratic state, an independent economic base must be built without fail, and to lay this base, the national economy must be developed rapidly. Without an independent economic base we can neither achieve independence, nor build a state and maintain our existence.”

He went on to say:

“Self-reliance is a thoroughly revolutionary stand for a people to accomplish the revolution in their country mainly relying on their own forces; it is an independent stand of building up their country through their own labour and with their own national resources.”

2 FROM THE FOUNDING OF THE REPUBLIC TO THE START OF THE FATHERLAND LIBERATION WAR

Based on the successes of the democratic reforms after liberation the One-Year National Economic Plan was carried out respectively in 1947 and 1948. And the Two-Year National Economic Plan for 1949 and 1950 was started. However, it was interrupted by the war. At that time, the production of manufactured goods and food grain had already surpassed the pre-liberation level.

President Kim Il Sung said:

“The Two-Year National Economic Plan is designed to increase further the rate of development in all fields of the national economy. Its aims are to rehabilitate all the factories yet to be rebuilt, reinforce the inadequately equipped factories, utilize the equipment of those in operation to the maximum and remove the colonial deformity from all economic branches. This

would accelerate the pace of building an independent national economy and produce daily necessities in sufficient quantities to meet the demands of the people.”

3 THE PERIOD OF THE FATHERLAND LIBERATION WAR (1950—1953)

The economy was reorganized on a war footing due to the invasion of the US imperialists, and the people in the rear aided the front under the slogan, “All efforts for victory in the war”. The peasants turned out to increase the wartime production of grain, the workers built factories underground to ensure wartime production and all the people helped to ensure wartime transport.

Even in the difficult wartime conditions President Kim Il Sung applied himself to the work of smoothly ensuring the wartime production, stabilizing the livelihood of the people, and mapping out long-range plans and promoting the preparatory work for postwar reconstruction and for national prosperity and development.

4 THE THREE-YEAR NATIONAL ECONOMIC PLAN FOR POSTWAR REHABILITATION (1954—1956) AND SOCIALIST TRANSFORMATION OF PRODUCTION RELATIONS

When everything was destroyed and reduced to heaps of ashes and the people were quite at a loss what to start with and how to restore the country, the people put faith in the President and vice versa. The President encouraged the entire

people by saying that they could regain their feet without fail, however serious the damage and however difficult the situation might be, so long as there existed the people, the territory, the Party and the people's power. He laid down three stages for postwar reconstruction.

The first was the preparatory stage for overall reconstruction ranging from six months to a year. This project ended by the close of 1953.

Taking a correct view of the postwar situation and prospects of the revolution, President Kim Il Sung said:

"In postwar economic construction we must follow the line of giving priority to the rehabilitation and development of heavy industry simultaneously with development of light industry and agriculture. This alone will enable us to consolidate the economic foundations of our country and improve the people's life in a short period of time."

This original line is followed without vacillation as the basic line of socialist economic construction.

The second stage was for regaining the prewar level in all branches of the national economy by carrying out a three-year plan for the rehabilitation and development of the national economy.

The third stage was scheduled for the carrying out of a five-year national economic plan to lay the foundations of socialist industrialization. Thus, he showed the orientation clearly.

The Three-Year Plan for Postwar Rehabilitation drawn up along this basic orientation was overfulfilled four months ahead of schedule.

In this period the movement for socialist transformation of production relations made brisk headway in town and

country. The Korean people produced the first machine tool by displaying the revolutionary spirit of self-reliance.

5 THE FIVE-YEAR PLAN FOR LAYING THE FOUNDATIONS OF SOCIALIST INDUSTRIALIZATION AND COMPLETING AGRICULTURAL COOPERATIVIZATION

This was a really meaningful period in the building of socialism in the Republic. In this time the groundwork for socialist industrialization was laid: socialist transformation of production relations was completed; the technical revolution in the countryside was energetically propelled in reliance on the developing heavy industry.

Heavy industry with the machine-building industry as its core and light industry were built, the irrigation system established in the countryside, a great number of tractors turned out for farm mechanization. This meant advancing towards an industrial state of a new type unprecedented in the world.

This was a victory for the revolutionary mass line by which President Kim Il Sung advanced the fighting slogan "Rush at the speed of Chollima!" arousing the Korean people to the solemn struggle for socialist construction.

He also gave answers to the questions arising in the management of socialist agriculture, Party work, state activity and guidance of the economy, and established in an all-round way a new system, method and spirit of work as the embodiment of the Chongsan-ri spirit and Chongsan-ri method.

6 THE SEVEN-YEAR PLAN FOR REALIZATION OF SOCIALIST INDUSTRIALIZATION

The Seven-Year Plan was aimed at carrying out all-round technical reconstruction and the cultural revolution and at marked improvement of the people's life. With the implementation of this plan the Republic accomplished the great task of socialist industrialization for the first time in Asia.

The Republic got down to the work of industrialization in the difficult conditions following a severe war and accomplished the great historical task unknown to mankind before within only 14 short years or 20-odd years after its founding. The feats of the Republic deserve a high praise.

Around this time President Kim Il Sung created the Tae'an work system which is system of state guidance of the socialist economy and of enterprise management. In the face of the US manoeuvres for igniting a war, he put forward the line of building the economy and defences simultaneously, and delayed the Seven-Year Plan for three years to be fulfilled in 1970. He also implemented the revolutionary principles of independence, self-support and self-reliant defence in all fields of state activity.

7 THE SIX-YEAR PLAN (1971—1976)

This was a period when the three major tasks of the technical revolution were carried out, which developed this revolution onto a new high on the basis of the realization of socialist industrialization. It was also a period when the

ideological, technical and cultural revolutions were energetically pushed forward to further consolidate the socialist system.

President Kim Il Sung said:

“We have to launch a widespread technical renovation movement in industry and agriculture and all other branches of the national economy so that we will narrow down to a considerable extent the distinction between heavy and light labour, between agricultural and industrial work and free women from the heavy burden of household chores. These are precisely the three major tasks of the technical revolution which we should aim to fulfil in the next few years.”

This historic task constituted the original programme of the technical revolution which embodied the Juche idea.

For its accomplishment, automation and semi-automation were actively introduced and a decisive victory was secured. In this period the world suffered from depression and an abnormal weather caused by the cold front. Nevertheless, the Six-Year Plan was fulfilled successfully in the Republic. This was a demonstration of the great vitality of the independent national economy, namely the Juche-oriented modern industry and Juche-based agriculture.

8 PROSPECTS OF KOREA, A TRAIL BLAZER

(1978—1984—1980's)

**—The Whole Society Is Modelled on the Juche
Idea on the Basis of the Success Achieved
in the Three Revolutions—**

At the Sixth Congress of the Workers' Party of Korea

opened on October 10, 1980, President Kim Il Sung pointed out the historic significance of the congress called in the first year of the 1980's, summed up the brilliant victories of the three revolutions and emphasized the need to fulfil the current Second Seven-Year Plan ahead of the set time. And then he put forward the transformation of the whole society after the Juche idea as the general task of the Korean revolution. In the field of economic construction he set out the tasks for completely freeing the working people from hard labour and putting into effect the communist principle "From each according to his ability and to each according to his needs".

In regard to the tasks of economic construction, President Kim Il Sung said:

"The basic task facing us in laying the firm material and technical foundations of socialism and communism is to rapidly make the national economy Juche-oriented, modern and scientifically-based."

Making the national economy Juche-oriented means building and developing the economy with the domestic resources and techniques in keeping with the specific conditions of one's own country.

Modernizing the national economy means improving its technical equipment by replacing outdated techniques with advanced ones.

Scientizing the national economy means putting the production and management activities in all branches on a new scientific basis by developing science and technology.

Further, he put forward the long-term goals of socialist economic construction for the 1980's and stressed that the Second Seven-Year Plan should be fulfilled ahead of time and

vigorous progress be made towards a new higher target.

President Kim Il Sung said:

“The basic tasks of socialist economic construction in the 1980’s are to build solid material and technical foundations suited to a completely victorious socialist society and radically raise the people’s material and cultural standards.”

He said that the most important task in the 1980’s is to radically improve the life of people and that this is the supreme principle of activity of the Workers’ Party of Korea. We must remember that this derives from the virtues of the President who loves the Korean people.

The President also put forward the magnificent ten long-term objectives of socialist economic construction to be attained in the ten years of the 1980’s. They are: 100,000 million kwh of electricity, 120 million tons of coal, 15 million tons of steel, 1.5 million tons of nonferrous metals, 20 million tons of cement, 7 million tons of chemical fertilizers, 1,500 million metres of fabrics, 5 million tons of sea foods, and 15 million tons of grain to be produced annually and 300,000 *chongbo* of tideland to be reclaimed within the next ten years.

When these objectives are attained, total yearly industrial output value at the end of the 1980’s will be 1,000 times as large as in 1946, which means that it will only take eight hours to produce the equivalent of the 1946 industrial output.

Then the strength of the independent national economy will further grow and Korea will be a country leading the world in the level of economic development.

The President appealed to the Korean people to make a general advance towards the complete victory of socialism, achieve the objectives with great hopes for and firm confidence in the future and thus add to the honour of Juche Korea

in the eyes of the whole world. Korea is really a country that is blazing the trail into the future.

Ohiro Naoshi

THE TAEAN GENERAL HEAVY MACHINE WORKS

The Taean General Heavy Machine Works is a pivot in the development of the Republic's industry.

Its compounds are spacious and its surrounding scenery is pastoral. Betraying its name, the works was clean and quiet.

The history of this factory is briefly as follows.

In 1947 this factory started making electrical machines including small electric motors. When this factory began to develop as an electrical machine factory, the Korean war broke out. It was damaged by the bombings of US imperialists. But it was evacuated to a mountainous area, and continued production for the front. After the ceasefire in July 1953, it got down to the production of transformers. Following the on-the-spot guidance of President Kim Il Sung in 1961, it started to produce such electrical machines as large electric motors and hydraulic generators. This was a link in the chain of nation-building based on heavy industry which serves as the basis of economic construction.

This factory was rebuilt into a heavy machine works following the on-the-spot guidance of the President in 1975. It has now developed into a general heavy machine works which turns out general equipments including large generators for hydroelectric and thermal power stations.

The role played by the Taean work system in the development of this factory is noteworthy. It is a new industrial management system adopted all over the country. This

work system was created by the President while he gave on-the-spot guidance sharing board and bed with the workers in December 1961. In the past the director had enjoyed the exclusive authority to guide all work of the factory, so there was a tendency of arbitrariness and it was problematic to increase production. Therefore, under the new system of collective leadership the factory Party committee is made to guide the management of the factory. The factory Party committee is composed of the Party secretary, director, workteam leaders and workers. This is the embodiment of the President's idea of rejecting bureaucratism and implementing the revolutionary mass line. Under this system of collective leadership, production is now on steady increase.

At present women workers account for 40 per cent of the work force of this factory.

We inspected the generator and turbine shops.

Japan's machine-building factories remind us of noise, smell of oil and belt conveyors, but this factory formed a striking contrast with them. The temperature in the factory was moderate. They said it was always regulated. Few workers were to be seen. Large and small lathes of various types were standing in rows. Machines were automatic, and so all that was required for the workers to do was to manipulate the controlling gear. Even large-size lathes were controlled by one man. Women workers were to be seen among them. Diagrams and slogans caught our eyes.

It seemed they were designed to raise production. The workers were at work earnestly in a calm atmosphere.

We could say that in the Japanese factories men are worked by machines. What is the cause of this difference? The goal is the same—to develop the productive forces. After all, this comes from the difference in the thought on science and

technology. The question is whom science and technology serve. The thought on science and technology in the Republic is based on the Juche idea centring on man. Of course, science and technology should centre around man. The man-centred thought on science and technology determines the mode of production process.

At a brief glance at this factory, we can understand that in the Republic science and technology are developed so as to increase production according to the Juche idea centring on man.

The Taaen work system which is a collective guidance system based on the Juche idea is creditably embodied in it. The production of generators for hydroelectric power stations was nearing completion at this factory.

It is said that the Republic is now building many hydroelectric and thermal power stations. Through the inspection of this factory we could see the steady development of the Republic's industry.

Kamioka Kazuo

INSPECTING THE KUMSONG TRACTOR PLANT

The Kumsong Tractor Plant had 2,000 workers in 1963 when the first "Pungnyon"-model tractor was turned out. They are now the core force of the plant. At present the workers of this factory are mostly young, their average age being 25-30. Women workers account for some 30 per cent. They look healthy, and are cheerful and lively. There was no labour accident in 1979.

Diagrams of individual production emulation were posted here and there on the walls, perhaps because a "100-day battle" was at its height on the eve of the Sixth Party Congress. Small groups were holding conferences to discuss the ways of improving production. As socialist workers, people were working actively on the principle of "One for all and all for one" and striving to carry out the task of industrializing agriculture specified in the rural theses. We most envied and thought it reasonable that when a factory is built, dwelling houses of workers (the ground floor is occupied by shops), schools, hospitals, creches and the like are constructed in a planned way. The creche takes in 800 children and the kindergarten 600 children. The workers apply themselves to production, free from worries about their children going to school, their accommodation in nurseries, their own attendance at work or about dwelling houses.

When we visited the plant, hundreds of primary school pupils were going round in rows in its compound, playing

musical instruments. We were told that they were encouraging their parents engaged in the "100-day battle". We saw in it the district, schools and parents working in unity to build socialism for the country.

The President said at the Sixth Party Congress:

"What is most important in developing agriculture at present is to complete its comprehensive mechanization and chemicalization and thus accomplish the task of industrializing agriculture as set out in the rural theses. We must ensure that tractors and other modern farm machines are produced in greater number and supplied for the comprehensive mechanization of agriculture so that at least 10 to 12 tractors will be allotted to every 100 *chongbo* of cultivated land in our country."

He further said:

"This would make it possible to do all farm work with the help of machines and chemicals and introduce an eight-hour working day on cooperative farms the same as in factories."

A great number of various powerful tractors which will be produced at this plant in the near future will contribute to the mechanization and chemicalization of all farm work and to the introduction of an eight-hour day at cooperative farms. And it will greatly help further improve the material and cultural standards of the farmers.

Waki Tomoto

SOCIALIST RURAL CONSTRUCTION BY THE JUCHE FARMING METHOD

LESSONS TO BE LEARNED FROM AGRICULTURE OF THE REPUBLIC

The Sixth Congress of the Workers' Party of Korea held in 1980 put forward new tasks for agriculture.

The basic tasks of socialist economic construction in the 1980's are to build the solid material and technical foundations commensurate with the completely victorious socialist society and radically raise the people's material and cultural standards. In this period total annual industrial output value will be 3.1 times greater than the present (1980). Production of 15 million tons of grain in agriculture and reclamation of 300,000 *chongbo* of tideland are envisaged in the long-term objectives of socialist economic construction for the 1980's.

If 15 million tons of grain is produced, the Republic will rank among the leading agricultural nations of the world. Thus, enough raw materials and feed will be supplied to light industry and stockbreeding and the people will have sufficient food in reserve.

The most important thing in the development of agriculture is to complete comprehensive farm mechanization and chemicalization and thus consummate the tasks set out in the rural theses. For this purpose, at least 10 to 12 tractors will be

allotted to every 100 *chongbo* of cultivated land (at present seven tractors are working in plain areas and six in the intermediary areas). Paddies and non-paddy fields will be standardized, chemical fertilizers and agricultural chemicals will be produced for the countryside, and an eight-hour working day will be introduced on cooperative farms as in factories.

To raise the people's living standards steadily is the supreme principle of the Party's activity and one of its most important tasks for the 1980's. It is stressed that great efforts should be directed to developing light industry so as to bring about a great change in the production of consumer goods, to enlarge their variety, and to raise their quality to that of advanced countries. In other words, the objectives of the 1980's are grand tasks of economic construction which envisage raising agriculture and the quality and quantity of consumer goods to the levels of the most advanced countries in accord with the completely victorious socialist society.

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Socialist rural construction in the Republic is progressing towards these final goals and the driving force of this development lies in the lofty virtues of President Kim Il Sung and several thousand times of his on-the-spot guidance. He is always seen among the people, even in the cold of winter and in scorching summer days. Sometimes he sits knee to knee with farmers on a straw mat finding out their bottlenecks, discussing the ways of solving them and assigning tasks to them.

The President shares joy with the farmers, trusts their

strength and leads them to display Chajusong and creativity. When we visited schools, theatres, hotels, workers' houses and enterprises, we heard words uttered in explanation, "The President has paid us so many visits." I think it is quite natural that the Korean people look up to him and venerate him as their father. Even when the economic situation of the country was difficult, he first mapped out a policy for bringing an abundant life to the farmers. He made it the invariable basic line of rural construction in the Republic to free the farmers from arduous labour and women from the heavy burden of household chores and to render assistance to the farmers in every way.

From the first days of its existence the Republic paid deep attention to forestry and water conservancy and carried out all work of irrigation projects, mechanization, chemicalization, electrification and housing construction at state expense.

The farmers are working hard independently and creatively in the revolutionary collective life.

What is the factor of the great success achieved in agricultural production by the farmers of the Republic as socialist rural workers? It is that President Kim Il Sung who truly loves and trusts the farming population and knows well the actual situation in the rural areas, has wisely guided the countryside giving on-the-spot guidance in person ever since immediately after liberation.

According to the prospects of agriculture for the 1980's opened up at the Sixth Congress of the Workers' Party of

Korea, the agriculture of the Republic will gradually switch over to public ownership. The chairman of the Rihyon Cooperative Farm we inspected said: "At present our farm is at the stage of implementing the tasks set by the rural theses."

First, with regard to irrigation works in the technical revolution, the Land Law adopted in 1977 says: "In the Democratic People's Republic of Korea the historic task of irrigation has been carried out successfully.

"The State shall complete the dry-field irrigation system while consolidating and developing the paddy-field irrigation system."

(1) In 1969 the electrification of the rural economy was completed in Korea. For rural electrification many medium and small-size power stations were built in all parts of the country while vigorously carrying on the construction of large-scale power stations.

(2) Mechanization. For farm mechanization the arable land should be rezoned and expanded. In the mountainous Republic, ingenuity is exercised according to its geographical features.

The terraced fields of the Rihyon Cooperative Farm afford a good illustration. This is a big farm with 0.5-1 *chongbo* plots in the plain area.

In 1976 the northern half of the Republic had 1.4 million *chongbo* of land fit for mechanized farming. The annual output of tractors reached 10,000 units. Tractor repair shops are found in all parts of the country. It seems to me that the target of the rural theses to free the peasants from arduous labour is almost accomplished. There is no distinction between men and women in labour on the Rihyon Cooperative Farm. By the way the age of marriage is 28 for man and

25 for woman in general. This may also be an aspect of the mechanized countryside.

(3) Chemicalization. Production of chemical fertilizer is a must for intensive farming. Already in 1972 several million tons of chemical fertilizers were turned out. Use of organic fertilizer is encouraged, and the tendency of regarding chemical fertilizer as almighty is guarded against while adhering to the principle of the right crop in the right soil and intensive farming. All farmers are made to study, and to do farming on a scientific basis, efforts are made to bring about a new stage in socialist rural construction by improving soil, surveying the arable land and establishing a manuring system.

The ideological remoulding of the farming population is a most difficult work, but it is absolutely necessary. They are educated to love labour, common property (the installations, equipment, furnishings and machines of the cooperative farm) and land. They are thoroughly educated in the Juche idea.

President Kim Il Sung said:

“Since the old way of life is largely related to people’s level of ideological consciousness, we must not try to do away with it at a stretch or by coercive methods.” Thus, he calls for advancing step by step.

It was a goal set at the beginning of rural construction to guarantee a life of abundance to the peasants. Construction of schools was undertaken before anything else to raise the peasants’ level of general and technical knowledge. At present cultured ways are established in life and production and various facilities for mass culture were almost completely arranged on the farm. The state organized rural construction corps to build modern houses, bathrooms and so on. There is a commission in the centre to fix the prices of goods essential

for the life of people. When the county authorities instruct each farm to supply some kinds of products and how much to the processing team of such-and-such a shop, the farm gathers the required farm produce at a fixed place, takes good care of them and transfers them to the transport agency concerned.

For the industrial management of cooperatives, the agricultural administration maintains a proper balance between accumulation and consumption.

Last year each household on the Rihyon Cooperative Farm got a share of 3,400 *won* in cash and 7.6 tons of grain on an average.

The farm has a hall of culture for the cultural life of the masses, ri people's hospital, a supply centre (shop), agricultural science and technology propaganda room, kindergarten and nursery school.

ON THE COUNTY AND LOCAL INDUSTRY

What is noticeable in regard to the successes attained in the solution of the agricultural and rural questions in the Republic is that importance is attached to the county and local industry.

Japan has gone through a different course of historic development from that of the Republic which is successfully building socialism after carrying out the anti-imperialist, anti-feudal democratic revolution and the socialist revolution following liberation from colonial rule. She is a highly-developed capitalist country where local self-government and regional industry operate within the bounds of the ruling system of state monopoly capitalism.

Contrary to the slogan of the age of local self-government,

formalistic localization is promoted in Japan.

Politically, even the local self-government guaranteed by the current Constitution is negated and it is biased towards centralization and the plan for settled habitation of the population.

Economically, monopoly enterprises are making inroads into the spheres held by medium and small fragmented enterprises, local and regional industries.

When we think of democratic development of politics and economy in the context of the actual situation in Japan, the fact that the Republic attaches importance to the county and local industry suggests many things.

Socialism usually reminds us of set patterns such as of nationalization, local economy holding its own in the central planned economy, industrial policy of giving priority to heavy industry and so on.

But my view changed in the course of seeing the building of socialism in the Republic. Here people come to feel diversity and warm humanity. This is to be seen in the policy of respecting people, which is apparent in its endeavours to free working people from arduous labour and women from the heavy burden of household chores.

Proceeding from the history and geographical conditions of Korea, I would like to make a study of the county and local industry which have many merits to learn from.

The administrative organizational system of the Republic comprises the centre, province, county and ri. The county is considered important as the lowest administrative unit of guidance and the regional base directly guiding the farm village (ri) and workers' district and in direct contact with the farmers and the inhabitants of workers' districts. This is because the county fulfils an important role in ensuring

conditions for socialist construction to be carried out evenly without any difference in all regions. Such a unit (county) should be moderate in size, and there should be no big distinctions in the natural, geographical and other conditions within the bounds of this unit. The Republic has 200 counties and regards them as regional units and bases which guide rural work and all local work, directly, uniformly and comprehensively. The county is not only the lowest guiding unit of the Party and administration but also a comprehensive unit which promotes the development of local economy and culture.

Local industry is also managed with the county as the unit, and local supply work, education, culture and public health are all developed centring on the county.

And the county is the base which links the rural areas with the towns in all spheres of politics, economy and culture, and is regarded as the base for expediting the three revolutions in the countryside.

I think it is an excellent policy to regard the county not only as the lowest unit of administrative guidance but also as the base of comprehensively guiding all fields of politics, economy and culture of the local population.

The question of local industry is stressed in the *Theses on the Socialist Rural Question in Our Country* and in the concluding speech at the Changsong Joint Conference of Local Party and Economic Functionaries held in August 1962. It is remarkable that importance is attached to the enhancement of the role of the county and the development of agriculture and local industry for the improvement of the people's livelihood. Then what is the content of the term "local industry" which is rarely used in Japan?

In a nutshell, local industry as against central industry

(state-run enterprises) is an industry which produces daily necessities mainly for the county population with the raw materials the county produces and with raw and other materials such as wild fibres and fruit rich in the locality, in the spirit of Juche, Chajusong and creativity. In recent years it seems that both the foreign and internal trades deal with local special products.

In 1980 each of the 200 counties of the country had an average of 18 or more local industrial factories. They accounted for more than 50 per cent of consumer goods production. At present it seems that the local industrial factories have increased by nearly 4,000 throughout the country.

This local industry as a planned economy is incorporated in the central plan, but the Juche character and independence of the county are respected.

It seems to be a principle for local industry to finance the budget of the local communes. The budgets of somewhat decentralized local self-governing bodies are in principle financed by the resources of the given localities. This enables the whole country to make more effective use of the resources. It is worthy of note that like this, the principle of independence is ensured in finance, too.

What, then, is the significance of attaching importance to and developing local industry in the county?

It is that local industry purchases and processes agricultural produce and sideline products of the farmers so that their zeal for production is stimulated. At the same time, it satisfies the needs of the local population for consumer goods and improves their living standard.

Local industries can be built by the local force with small funds and in a short period of time because they are small

enterprises. The heavy chemical industry which needs enormous funds because of big equipments is to be built by the central industry.

By taking into account these features in size the advantage of the socialist planned economy can be brought out to the maximum and the production of means of production and consumer goods developed in close coordination.

Further, it is that the distinctions between town and country and between industry and agriculture can be obliterated. The elimination of these distinctions will be a common task confronting the third-world countries, to say nothing of the developed capitalist countries.

As the President said, **"Factories should not be concentrated in the cities only, but built in different places according to the specific features of the provinces"** the building of factories in local areas means bringing agriculture closer to industry, abolishing the distinctions between town and country by accelerating socialist construction and developing all parts of the country proportionately.

Then, it is favourable for the solution of the manpower problem.

President Kim Il Sung said, **"...there is still much extra manpower in our rural townships and workers' districts."** The idea is to transfer this manpower to the construction of local industry instead of concentrating it in towns so as to develop light industry for the localities with the locally-available raw materials.

It is also that the development of local industry makes it possible to make effective use of the abundant raw and other materials and reserves and possibilities latent in local areas.

Today the problem of cities in the developed capitalist countries is assuming a serious nature. In socialist construc-

tion, too, distinctions between town and country, concentration of population in towns and unbalanced development of towns and rural areas are posed as a grave political problem. It is an excellent idea to attach great importance to local industry and to the county as the base linking towns with rural areas in all fields. This Juche-oriented method of rural construction gives an answer to this question.

In connection with the question of developing democracy in Japan in the future, democracy in the local districts, namely the question of self-government of the inhabitants acquires importance. At the same time, in developing the local districts the question of economic independence and of developing local industry is presented.

We should further study local industry and the county which controls the local district comprehensively.

Kato Saburo

TO MAKE THE PEOPLE STILL BETTER OFF

—The Question of Food, Clothing and Housing Has Been Solved—

After its founding on September 9, 1948, the DPRK rehabilitated its economy and developed the form of socialist ownership by fulfilling the Two-Year National Economic Plan. However, all its industries were destroyed due to the war unleashed by the US imperialist aggressors and the country suffered a terrible loss.

The basic line of ensuring the priority growth of heavy industry simultaneously with development of light industry and agriculture is reflected in the Three-Year National Economic Plan initiated in 1954 after the war, and the First Five-Year National Economic Plan started from 1957 was carried out. As a result, the country was converted into a socialist industrial and agricultural state with the solid foundation of an independent national economy. And socialist production relations came to hold an undivided sway in town and country.

The bases of heavy industry with the machine-building industry as its core and of light industry were laid, and agriculture came to have the solid foundation of production.

With the improvement of the people's livelihood everyone was freed from worries about food, clothing and shelter.

The Five-Year Plan was fulfilled in two and a half years

in terms of total industrial output value. In 1961 the Seven-Year Plan for Development of the National Economy was started and all-round technical reconstruction and cultural revolution were carried out and the life of people was radically improved. For example great successes have been scored in the fishing industry, scientific fishing system was established, a large number of cold-storage plants have been built in the fishing ports and major consuming areas, facilities for processing landed fish were modernized in an all-round way. For the production of mass consumption goods large-scale central industries and medium and small-scale local industries were developed simultaneously. As a result, all fields of light industry including the textile industry capable of annually producing more than 400 million metres of good-quality fabrics, food-processing and daily-necessaries industries were well equipped. Thus, the bases of modern light industry capable of meeting the needs of the working people for consumer goods ranging from fabrics to goods of cultural use were set up.

In this period, though very busy looking after the state affairs, President Kim Il Sung visited all places such as dwelling houses and hostels of workers, inspected even the kitchens of farm houses and dining halls of schools and took warm care of every nook and corner of the life of people.

The Six-Year Plan started in 1971 was fulfilled and the Second Seven-Year Plan was energetically tackled from 1978.

President Kim Il Sung said in his report on the work of the Central Committee made at the Sixth Congress of the Workers' Party of Korea in October 1980:

“The 1980’s is a very important period in our socialist economic construction. Drawing on the brilliant successes

achieved already in building the socialist economy, we must further accelerate economic construction to fulfil the Second Seven-Year Plan ahead of time and continue to make dynamic progress towards a new higher goal.

“The basic tasks of socialist economic construction in the 1980’s are to build solid material and technical foundations suited to a completely victorious socialist society and radically raise the people’s material and cultural standards.”

Referring to the measures for raising the people’s living standard, he said:

“To raise the people’s living standards steadily is the supreme principle of our Party’s activities and one of our most important tasks for the 1980’s.

“Today our people’s living standards are high due to our Party’s correct policy and constant concern. But we cannot rest content with this. The more socialist society develops, the greater the people’s vital demands and the wider the possibility of providing them with a better life. We must continue to pay great attention to improving the people’s livelihood so that in the near future all can enjoy a far more prosperous and cultured life than today.”

As is clear from this, many economic plans have been carried out under the distinguished leadership of President Kim Il Sung, with the result that the backward agrarian country before liberation has been developed into an industrial state today, so that the people’s living standard of the Republic has been markedly improved and the working people completely freed from exploitation, poverty and unemployment.

It is said that before liberation the general idea of happiness for the Koreans was, to put it concretely, to eat rice with meat soup and to wear silk clothes. At that time, per-

capita output of fabrics was no more than 14 centimetres, but now it amounts to 40 metres.

In order to solve the question of clothing for the people the Republic unfavourable for growing cotton concentrated its efforts on making chemical fibres and succeeded in producing vinalon by the use of limestone and anthracite abundant in the country as raw materials under the guidance of the President. This is an achievement of Juche industry.

The people of the Republic are provided with fabrics regularly. In particular, children are supplied with fine clothes every season and their neatly dressed figures reminded me of flowers in a garden.

Further, the Republic has attained complete self-reliance in food. The state purchases rice from farms for 60 *chon* per kilogramme and sells it to the consumers for eight *chon*. The people are provided with sufficient rice and other staple foods, and vegetables, fish, meat and so on at low prices.

Department stores, food stores, green groceries, and dress stores are evenly distributed in each district and so shopping is very convenient.

A modern market garden has been built up in each district and vegetables are produced in an industrial way. In particular, up-to-date hothouse vegetable farms have been built and are run with great success. Many farms have adopted advanced methods of vegetable cultivation such as seasonal growing, growing under glass and so on, and produce over 250 tons of vegetables per *chongbo*, so that seasonal limitations have been overcome. As a result, the working people in cities are regularly supplied in all seasons with fresh celery cabbages, radishes, spinach, cabbages, carrots, cucumbers, eggplants, red pepper and scallions.

To solve the housing problem, multi-storey buildings and modern houses are built in succession in the towns and the countryside according to plans, and it is said that more than 200,000 houses are built every year.

The central part of Pyongyang bristles with magnificent apartment houses of 20 storeys or more, and the first consideration is given to the life of people in building the districts. All the dwelling houses are heated by the extra heat of the thermal power plant. The Juche idea is firmly embodied.

The apartment houses are well furnished, and the rent for three rooms, gas, electricity, heating and so on is nominal. I was especially moved by the fact that the first floor of multi-storey apartments was occupied by groceries, and foodstuffs including fresh-steamed rice are to be had readily, so that housewives back from workplaces buy them right there and go up to their flats by the lift. This is a boon of the plan of President Kim Il Sung to free women from hard toil.

With regard to the housing problem, he put forward the following policy at the Sixth Party Congress:

“Many dwelling houses should be built in towns and villages to solve the people’s housing problem satisfactorily. Central heating systems should be installed in all the large cities to enable the citizens to enjoy a more comfortable and cultured life. Furthermore, we should see to it that schools, hospitals, theatres, halls of culture, indoor stadiums, holiday homes, sanatoria and other cultural and public welfare establishments are set up in large numbers so that the working people can receive more social benefits and all people can enjoy a happy life to the full.”

The basic problem of livelihood, that is the problem of food, clothing and housing, has been solved for the people of

the Republic. Moreover, they are free from taxes and receive medical care and education at state expense. They are working to the best of their ability in high spirits without any worry “blazing the trail into the future”.

Otaki Takao

CITIES, CHILDREN AND AGRICULTURE OF THE COUNTRY OF JUCHE

My colleagues in Kochi Prefecture who desire peace, democracy, and independent, peaceful reunification of Korea, asked me when I was leaving for Korea:

“Please bring back to us a great amount of information about the Korean children happiest in the world, about animals and plants of Korea, about measures against pollution, and so on”, “I wish you to see clearly the reality in which independence, democracy and socialism are blossoming”, “You must struggle against south Koreanization of Japan. You must learn much before coming back”, “You must clearly find out the actual situation of socialist construction with the eyes of a Japanese”, “You go and learn how Korea’s traditional living environment is carried forward in regard to the question of freeing women from the heavy burdens of household chores” and so on.

My first impression of the Republic was that cities are enveloped in greenery and parks. The citizens are not so gaily attired as in Japanese cities, but they are simply and tidily dressed. Somehow there is an atmosphere of serenity. Members of the Children’s Union are seen moving about in groups here and there in the city.

What struck me with the greatest admiration is that the most bustling wide streets in the central part of Pyongyang are lined with multi-storey apartment houses which are occupied

by the working people. Those streets would correspond to Marunouchi or Yurakucho of Japan which are packed with the large buildings of firms, big banks and mammoth enterprises. Colourful potted flowers are waving from every verandah of tall apartment houses adding beauty to the scenery of the streets. This is something unknown to high-class mansions in Japan.

My second admiration was called forth by the achievements of the extra-curricular activities of children. I watched them, surrounded by their warm welcome. As soon as we landed on the airport, primary school girls presented each of our delegates with a bouquet in warm welcome.

When we visited the Students and Children's Palace children put on us red ties symbolic of the Children's Union members. We saw some of extra-curricular activities of children conducted in more than 500 rooms of the palace and also their excellent art performance.

Frankly speaking, while I was deeply moved by the extremely fine extra-curricular activities of children at the palace, my mind was occupied by the thought of distinctions between districts, between schools and distinctions in the development of children caused by the social standings of their parents in Japan. So I could not get out of the "suspecting capitalist mentality" that only the privileged children of Pyongyang are enjoying such extra-curricular activities. However, I bowed my head at the sight of the extra-curricular activity at a rural senior middle school (accommodating 800 students) where I dropped in on my way back from Kaesong and Panmunjom.

We were accorded warm welcome and given a touching farewell. When we were approaching our cars, we had to hew out our way through the waves of students, shaking

hands with schoolgirls who had just performed on the stage. The car could not move for some time due to the waves of hand-clapping 800 boys and girls.

This was an expression of the true hearts of the children which we, as teachers, strongly felt and which could not be produced by adults.

We were also warmly welcomed by the children of a nursery school, who were playing in water, riding the "reunification" train or a big globe, and the children who performed skilful setting-up exercises before us. We could get a glance into the true character of this country where "Children are the kings."

Next, I inspected agriculture which is in my line.

In May 1952 the President gave an on-the-spot guidance to the Wonhwa-ri Cooperative Farm. At that time, bombings by the US imperialists were severe. This is one of the first cooperative farms to be organized in the Republic. It is situated 25 kilometres to the north-west of Pyongyang.

From the low hill in the centre of Wonhwa-ri we could get a bird's-eye view of green paddy fields stretching out to the foot of the faraway mountains.

The woman who guided us was the chairman of this farm. She was in her 40's.

Her tanned face told us she was healthy, and she looked gentle-hearted.

Before liberation this was a placer gold mining field, and the land was so barren that only millet and barnyard millet could be cropped. It is said that they would gather in less than one ton of rice from the paddy field of this ri which amounted to one *chongbo*. After the ceasefire in July 1953 when the cooperative farm was formed, it embraced 36 peasant households and had eight oxen and five ploughs.

At present this farm has 800 *chongbo* of paddy field, 200 *chongbo* of dry field, 200 *chongbo* of orchard, 60 tractors, 20 harvesters, 40 rice-transplanters, the farmers are almost freed from arduous labour. An amazing progress has been made and more than nine tons of grain is turned out per *chongbo*.

The President gave on-the-spot guidance to the farm more than 20 times between May 1952 and March 1979. When he visited the place for the first time, it was short of male hands due to the severe war. Helping the women and the aged in their farm work all day long, the President showed them the prospects of agricultural cooperation and told them to form mutual labour aid teams, the lowest form of cooperativization.

Chairman Kim said with confidence, "The farmers carry out the instructions of the President unconditionally. To attain the goal of production without fail, we will win the struggle for increasing the production of grain."

I saw and felt many things in Kaesong and Sinchon and have to carry out the tasks assigned me by my colleagues of Kochi. But I would like to write about them next time.

I am going to work by drawing on my experience which moved me most deeply.

Umehara Kensaku

THE KOREAN RED CROSS HOSPITAL

When we arrived at the Korean Red Cross Hospital (the present Korean General Red Cross Hospital), its white three-storey building in the front caught our eyes.

The vivid Red Cross sign on the white wall of the upper part of the middle of the building told us of the pride the medical workers of this hospital had in protecting the health of the people of their country.

Guided by the vice-director in charge of technology who came out to receive us, we inspected the interior of the hospital.

Prior to our inspection, we were ushered into the drawing room which was said to have been the director's room at the time of its inauguration, and heard about a brief history, size, function and composition of the hospital and the public health system. He said:

"This hospital was founded in 1948, shortly after the liberation of the country. Although the political and economic situation of our country was difficult then, this hospital was built on the instructions of the great President Kim Il Sung who authored a man-centred philosophical idea and values the health of the people more than anything else.

"At that time, East Pyongyang was overgrown with weeds. In our country it was still very cold in March, but the great President Kim Il Sung came to this spot and gave

valuable instructions and solved many problems. Thus, the main building was built in one and a half years and the hospital was completed and opened towards the end of 1949. As consequence of Japanese imperialist colonial rule, Korean doctors were few and so the training of health workers was a big problem.

“Since June 1950 we had to go through the war started by the US imperialists.

“During the war the Red Cross flag was hoisted over the hospital, but it was severely destroyed by the indiscriminate bombings of the US air pirates.

“We dug air-raid shelters and unyieldingly cured wounded people.

“The Fatherland Liberation War ended in victory for our Korean people.

“The President mapped out the policy of restoring this hospital first and sent builders and technicians and ensured that building materials were supplied by the state. He paid many visits to the construction site of the hospital.

“Thus our hospital was reopened on July 30, 1955.

“When the hospital was restored, President Kim Il Sung personally attended its opening ceremony and showed us the future course of the hospital in this room.

“Even now he gives instructions frequently to solve knotty problems promptly for the hospital.

“As a result, this hospital performs its role satisfactorily as a modern general hospital. The history of this hospital is precisely the history of love of the fatherly leader President Kim Il Sung.”

In its size, function and composition, this hospital is equipped with many facilities to put on the aspect of a general hospital.

The floor space of the hospital amounts to 67,000 square metres. If that of the buildings now under construction is added, it totals up to 77,000 square metres. The number of beds is 1,400, and daily outpatients number several hundreds.

The function of this hospital is, above all, to prevent and treat the diseases of people.

The other function lies in educational work. Doctors who work at other hospitals after finishing a medical university are reeducated in this hospital for a fixed period of time.

Further, as for the composition of the hospital, it is different from other hospitals of Korea. The Red Cross Hospital assumes the nature of a general hospital.

There are 15 specialized hospitals under it and seven departments directly attached to it.

The circulatory organ hospital among the 15 specialized hospitals, for example, has director, vice-directors and department heads. The specialized hospitals have subdivided sections for diseases.

The total of these specialized hospitals constitutes the Korean General Red Cross Hospital. Therefore, its composition is different from other hospitals.

There are 125 sections in all in this hospital. Most of its outpatients are grown-ups.

ON THE PUBLIC HEALTH SYSTEM

Korea has a public health system under which medical treatment counts for much, but still greater attention is paid to the prevention of diseases.

The public health system consists of three schemes.

1 The Scheme of Guidance in Hygiene and Epidemic Prevention:

There is the hygienic and anti-epidemic office in the centre under the Ministry of Public Health, and their counterparts respectively in the provinces and the counties. They give guidance in hygienic propaganda, prevention of infectious diseases, general and labour sanitation everyday hygiene of people.

2 The Scheme of Guidance in Medical Treatment:

In the centre there are several general hospitals, and a specialized hospital for each disease. For example, there are preventive hospitals for dental and skin diseases. The provinces have medical university hospitals and the counties and ri have their own people's hospitals respectively. The ri hospital has an obstetrics and gynecology department, a pediatrics department, an internal department, a surgical department, a dental department, a traditional Korean medicine department, and so on. The section doctor system has been established, so that a doctor takes care of a set number of inhabitants.

In Korea everyone enjoys the benefits of free medical care through these hospitals.

A sanitary guidance committee functions in every county and workplace, as well as in the centre. The heads of organs or enterprises take charge of the committees.

The doctors go out to the residential quarters in their charge and provide preventive care to the inhabitants.

Before liberation infectious and infantile diseases took a heavy death toll, but today the infant mortality has decreased.

I was impressed to hear the explanation that 20 persons are working in the test and examination room furnished

with automated apparatuses to examine hormone, blood, protein's outer layer, etc.

During my visits to the specialized hospitals, I was greatly interested to learn that a patient can be restored to life within several minutes after his heart stopped.

In regard to the system of first-aid which is a matter of great concern in Japan, there is a specialized first-aid hospital in the city and the district hospitals have a general first-aid department (dealing with headache, stomachache and so on).

Under the section doctor system the doctors have the case file for each inhabitant in their charge and look after his health.

We were able to see the reality in which was embodied the man-centred idea.

Tsukamoto Hiroyuki

PREVENTIVE MEDICINE AND COMPLETELY FREE MEDICAL CARE

—The Pyongyang Maternity Hospital—

President Kim Il Sung said on the fundamental idea of health service:

“In our system, nothing is more precious than the people. We should develop our public health services to protect the lives of the people and further promote the health of the working people.”

In the Republic where man is considered the most precious being the system of universal free medical care was introduced in January 1953.

With the establishment of the most advanced public health system under which the state is fully responsible for the protection of health of the entire people, everyone came to enjoy the benefits of free medical care without any worry about treatment of diseases.

Wherever there are workers, there are disease prevention and treatment establishments and medical workers who are responsible for looking after the health of people.

The Republic is one of the most advanced countries with regard to the per-capita number of doctors, medical facilities and beds.

President Kim Il Sung said in the report to the Sixth Congress of the Workers' Party of Korea:

“A great advance was also made in the public health service. With the full implementation of our Party’s prophylactic policy, medical treatment, disease prevention and other services for the people were much improved, hospitals in towns and county seats were better equipped, and the rural clinics were successfully converted into hospitals. Thanks to our Party’s correct policy on the health service and various other popular measures, the health of the working people and children was effectively protected and improved, with the result that the average life span of our people has reached 73 years, 35 years longer than before liberation. As a consequence, our people’s centuries-old desire to live long and happily in good health, free from disease, has come true in the era of the Workers’ Party.”

In the Republic preventive medicine is basic to public health service.

In order to protect and promote the health of the working people the state puts stress on hygienic and anti-epidemic work and preventive medical examination.

Especially when factories and enterprises are to be built, care is taken to distribute them rationally with the first consideration given to the protection of the people’s health so that pollution is prevented.

The section doctor system is in force as the medical service scheme.

Under this system, a specialized doctor takes charge of some residential quarters, conducts preventive and treatment work on the basis of grasping the health conditions of the inhabitants, thus responsibly protecting their health.

Under the profound care and paternal affection of President Kim Il Sung, deep attention is paid to the promotion of health of children and mothers.

Maternity hospitals and wards of obstetrics and gynecology have increased extensively and are distributed evenly in the towns and the countryside, so that all women are assisted at childbirth free of charge and recover their health soon.

In March 1980 the Pyongyang Maternity Hospital was built as an establishment of modern general medical service for women on the scenic bank of the Taedong River.

This hospital with a total floor space of 60,000 square metres consists of 13-storeyed main building and six other modern buildings.

The entrance hall of the main building is floored with natural gems decorated with patterns of camellia blossoms, ginkgo leaves and broad bellflowers.

The chandelier on the central ceiling wrought with tens of thousands of jewels symbolic of the guidance of the Party centre emits brilliant rays in harmony with the gem carpet of the floor.

The corridors are floored with beautiful marble. All this is the manifestation of the solicitude and wise guidance of President Kim Il Sung and Secretary Kim Jong Il who prize newborns.

The maternity hospital has 2,030 rooms, 1,500 beds (of which 500 are for babies), up-to-date medical apparatuses, laboratory equipment, pharmaceutical equipment, lecture halls, scientific research rooms, and so on.

The hospital is well arranged so that diagnosis, assistance at childbirth, medical treatment, care of babies and cure of mothers and babies are fully ensured.

In addition to obstetrics and gynecology departments, the hospital has ophthalmic, dental, otolaryngological and X-ray departments, physiotherapy rooms and so on.

There are eight consultation rooms for outpatients, and 400 patients come to consult doctors a day.

It has six X-ray apparatuses and six operation rooms. In the delivery rooms 50-60 women give birth to babies without pain every day.

A hospital room can accommodate four patients. It is clean and tidy and has a colour TV set. Babies are kept separately and brought to their mothers eight times a day for suckling.

Hundreds of doctors and nurses work in three shifts in the hospital, and ambulances fitted with first-aid arrangements and beds are standing ready round the clock to fetch women near their time.

The Pyongyang Maternity Hospital is a specialized obstetrics and gynecology hospital and, at the same time, a general therapeutic establishment for women. Not only midwifery but comprehensive medical examination and specialized treatment are offered to women even for minor diseases. The hospital is provided with all conditions for treatment such as mineral mud, steam bath, electric massage, hydraulic pressure, exercise treatments and so on. A baby room has an equipment for treatment and care, and an apparatus for therapy and nurture. Quiet, air-conditioned hospital rooms and all medical facilities are arranged in a hygienic and cultured way solely for the health of mothers.

The bed fitted with a table can be regulated back and forth, up and down, and it is possible to call and talk with doctors on it, if necessary.

The hospital also performs the functions of the centre for training obstetricians and gynecologists and for research of clinical science. It is fully furnished with lecture halls, practice rooms, an obstetric research room, a baby research room, and

a basic research room, and a test and examination room and a shed for experimental animals, and so on.

There are also modern facilities for study by direct observation and television including the equipment for observation of the circular operation room through a practice telescope.

Medical university students, medical apprentices of middle course, obstetricians and gynecologists in reeducation course and researchers are engaged in practice and research while receiving lectures. The hospital undertakes the training of middle-class medical workers for obstetrics and gynecology and conducts research work for protecting the health of mothers and newborn babies.

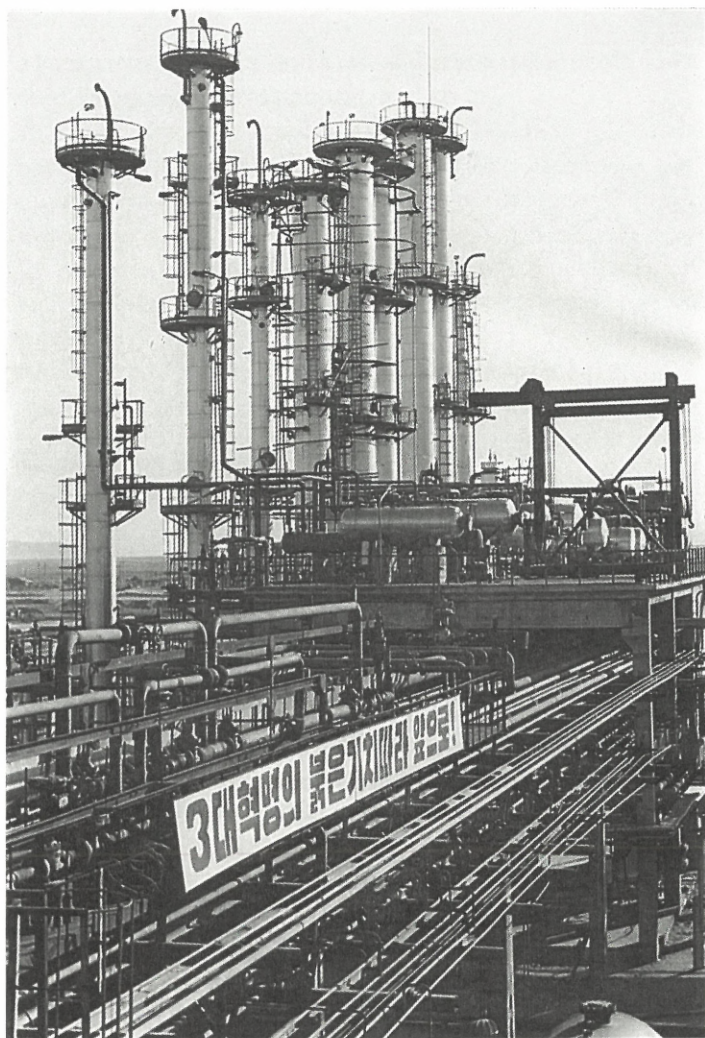
The Republic has built up fine nursery schools and kindergartens in all parts of the country so that the children, the flower buds of the nation, may grow rapidly. In order to improve the specialized medical service for children, the section doctor system for pediatricians has been set up, and children's hospitals and drug factories for children are operated.

The Republic is a country where everyone really enjoys a long life in good health. In the Republic where man is regarded as the most precious being in the world, all working people are free from diseases under the most advanced public health system and work devotedly for the boundless prosperity of their socialist motherland and enjoy a happy life.

Otaki Takao



The great leader Comrade Kim Il Sung's native home at Mangyongdae where he was born and nursed a great idea of revolution in his childhood



A view of the Namhung Youth General Chemical Works



The scene of yearly settlement of accounts and distribution of income on a cooperative farm

Innovation in textile production





Part of Pyongyang



Universal 11-year compulsory education is a real boon to the children



A future singer



At the dry-goods counter of a shop



Changgo drum dance



The inaugural meeting of the International Institute of the Juche Idea

A book, photo and handicraft exhibition of the Democratic People's Republic of Korea held in Sweden





Tanzanian people look into Korean publications

THE CHANGGWANG HEALTH COMPLEX

*There is a modern health centre in Pyongyang.
It is called Changgwang Health Complex.
Its facade is a grey wall.
Changing the footwear,
We enter the building and look round,
As if gliding over the marble floor.
On the first floor are swimming pools,
Gymnastic facilities, beauty parlour and barber's
shop.
From the second to the fourth floor are found
Four large bathrooms, individual bathrooms,
Family bathrooms and steam bathrooms.
Each floor has apparatuses for promoting health.
They are popular with middle-aged women, we're told.
Dripping with sweat at the sports equipment,
Wet with perspiration after the steam bath,
Working off surplus fat at the fat taking apparatus,
Their hair dressed at the beauty salon,
Korean women emerge beautiful and fresh.*

Tsukamoto Hiroyuki

A COUNTRY TAX-FREE FOR SEVEN YEARS

Every year April 1 is a common red-letter day of the world's people who struggle to abolish taxation.

On April 1, 1974 the DPRK completely abolished taxation for the first time in the history of mankind. In seven years since then the people of many countries including Japan waged various forms of struggles to do away with the taxes.

On April 14, 1974 an "appeal for a no-tax movement" was adopted at the Fourth National Seminar on the Study of the Juche Idea held at the Jichiro Hall in Ichigaya of Tokyo, Japan.

The appeal said:

"The complete abolition of taxes in the Democratic People's Republic of Korea greatly inspires us, the Japanese workers, whose gains of the spring struggle are nullified by heavy taxes.

"We will fix April 1 as the Day of Tax Abolition and wage a struggle against the especially exacting income tax of workers."

On May 27 the same year, April 1 was named as "a day of common national activity for thorough abolition of taxes" in order to commemorate it as a symbolic day of struggle against taxation in Japan.

In many countries of the world similar movements are on foot.

The flames of the no-tax revolution carried out in Korea will spread with greater force.

THE ABOLITION OF TAXATION IN THE REPUBLIC, A LONG-CHERISHED DESIRE OF MANKIND

For thousands of years since human society was divided into two hostile classes and the state was born, taxation was employed as a means of maintaining the ruling apparatus of the dominant classes and plundering the working people. In particular, the Korean people were severely exploited by Japanese imperialism through its colonial taxation system. In 1936 when the anti-Japanese armed struggle was at its height the Ten-Point Programme of the Association for the Restoration of the Fatherland provided for the liquidation of the taxation system of Japanese imperialism and establishment of a popular taxation system. This was materialized in the Twenty-Point Platform (1946) after liberation.

After the completion of socialization of the economy, the productive forces made rapid progress and the agricultural tax in kind was abolished between 1964 and 1966.

In 1973 the tax revenues from the population accounted for only 1.9 per cent of the national budget income, and so they became meaningless as the revenue source of state finance. Thus, the DPRK was converted into a completely tax-free country on April 1, 1974.

The long-cherished desire of mankind came true at last in Korea for the first time in world history. In addition, the prices of mass consumption goods (manufactured goods such as fabrics, knitted goods, footwear and daily necessities) were cut by an average of 30 per cent and the pay went up in 1974.

As a result, in 1974 the real income of the workers and office employees in the Republic greatly increased thanks to the abolition of taxes and a sharp fall in the prices, and the peasants' real income, too, rose considerably.

The financial source of the state for abolishing the taxes was the profits of the state-run enterprises. These profits accounted for 97.6 per cent of the state revenues in 1960, a 19.6 per cent rise as against 1959.

The profits of the state-run enterprises are precisely the profits of the state, namely the people, its masters, and they make up the most part of the state revenues. Another source of the state revenues is the income from transaction (this is pocketed by the trading capitalists and merchants in capitalist society). This income goes into the national treasury in the Republic where there is no capitalist. The transaction income put into the national treasury is appropriated for the promotion of the people's welfare through state finance. Even without securing the revenues by collecting taxes from the people or adjusting the wages and prices, it is fully possible to run the state.

In addition to the abolition of taxes, the working people of Korea receive a lot of benefits from the state. As for the food, clothing and housing, rice is supplied for eight *chon* per kilogramme (One *chon* is equivalent to 1.3 *yen* in Japanese money, so it amounts to about 10 *yen*. In Japan the standard price of rationed rice is 320 *yen* per kilogramme and its free-market price is 520 *yen*). The state purchases rice from farmers for 60 *chon* a kilogramme and supplies it to the consumers at about one-eighth of it.

For food alone, the state pays 560 *won* per household annually and an enormous sum of 16 billion *won* (208 billion *yen* in Japanese money) in all.

The rent of a house with two floor-heated rooms, one six-mat and the other eight-mat wide, a kitchen, a bathroom, a toilet and a storeroom is 58 *chon*. If even the electricity, water and heating rates are added, it will only amount to three per cent of the monthly income. The Government disburses much subsidies in order to reduce the house rent and the charges of electricity, water and heating. Its spending per household is 600-700 *won* annually, that is, 50-58 times as much as the house rent. This presents a striking contrast to the situation in Japan where the earners are exploited through exacting levies and charges.

Clothes are sold to the consumers at low prices. Especially the clothes of students and children are supplied gratuitously every season.

Every year the Government expends enormous funds on this.

Education is also free, and college and university students are provided with stipends. The Government spends 10,000 *won* per student from nursery school to university in place of their parents.

In the Republic the children of nursery schools and kindergartens, the pupils receiving compulsory 11-year education and the university students number 8.6 million. So, the education funds paid by the state are really stupendous.

Besides, there is the labour protection system and the fortnight's paid leave system. All the expenses for travel and rest at the holiday home are paid by the state.

The mothers of more than three children work six hours a day, but they are paid for the eight-hour day. Old-age pensions are due to men at 60 and women at 55.

The living standard of the people has further improved since the abolition of taxes in the Republic.

The life of plenty enjoyed by the people of the Republic represents a great victory for the Juche idea of President Kim Il Sung who wishes to free the people completely even from taxation, a legacy of the old exploiter society, and to ensure them an independent and creative life.

Especially the complete abolition of the taxation system is a great event which will shine forth in history and an achievement of worldwide significance to be inscribed in golden letters in human history. This proves the superiority of the socialist system set up in the DPRK and instills hope into the south Korean people and the working masses of Japan who are groaning in the tax hell and greatly inspires the people of the world.

Kawashita Torao

THE COUNTRY OF FREE EDUCATION

President Kim Il Sung said in the *Theses on Socialist Education*:

“Compulsory education can only become a reality when it is free. Compulsory education that is not free is never compulsory in practice. What fundamentally distinguishes the compulsory education in socialist society from the so-called ‘compulsory education’ in capitalist society lies in the fact that the costs of education are borne by the state, which actually provides the people with the right and freedom to study. State-financed universal free education is possible only in socialist society where the means of production and educational facilities are owned by the state and the people and the interests of the state and the people in education coincide with each other.”

Further, the President said, **“Socialist education is teaching man to be an independent and creative social being.”** He stressed that socialist education is a national work to further advance the revolution and construction in socialist and communist society.

During my visit to the Republic I was most interested in the fundamental principle of socialist pedagogy, contents and methods of education elucidated in the *Theses on Socialist Education*. Because these are guaranteed to all the people as the socialist educational system and applied organizationally and systematically by the educational institutions.

In particular, I confirmed that universal compulsory

11-year education has been in force since 1972 and the state responsibly ensures free education.

In the Republic the children of nursery school and kindergarten and the students of primary school and university total 8.6 million, or half the population. Besides, they all study free of charge or receiving stipends without any worry. This will sound like a dreamland story in Japan today.

Because in spite of the fact that the Japanese Constitution stipulates that under the law all the people have an equal right to receive education according to their ability and that under the law all the people are obligated to give their children a general education, even "the system of free supply of textbooks for compulsory education" introduced in 1963 is seriously threatened due to the recent political situation. In Japan today it is taken for granted in reality to think that "compulsory education is expensive". Owing to the difference in politics and social system, tuition fees, prices of textbooks and school supplies, school-meal expenses, car fares for attending school, etc., go up yearly, so that "the educational expenses borne by parents" further increase and oppress the livelihood of the people.

I could not but admire that education work in the Republic is carried on as a national work in an organizational and planned way with compulsory 11-year education as its backbone.

We looked round many educational institutions and facilities such as the Taedongmun Primary School in Pyongyang, senior middle schools, university of education, the Pyongyang Students and Children's Palace, and the Mangyongdae Children's Union camp.

Unlike Japan's 9-year education system, the compulsory education in the Republic is an 11-year schooling comprising

the higher class of nursery school (one-year preschool education), primary school (four years) and senior middle school (six years).

In addition, students and children's palaces, Children's Union camps and the like to give extra-curricular and social education to youth and children are found in all parts of the country.

All these educational institutions including nursery schools, kindergartens, compulsory educational establishments and various universities are run free by the state on its responsibility.

The headmaster of the Taedongmun Primary School we visited said that the pupils are supplied with textbooks, school supplies and even clothes (school uniforms) without compensation. At the university of education which is furnished with adequate facilities and equipment essential for upbringing the rising generation who will be responsible for the revolution and construction, every student is provided with textbooks and other school supplies and even a school uniform, and are studying without any worry under the scholarship system. They are studying to be performers of the revolution and construction and to be educators to bring up competent workers of the future.

We learned also through talks with students that they are all studying to the best of their ability with a sense of security due to stabilized prices, state and public provision of food, clothing and shelter and, in particular, to the introduction of the scholarship system.

Compared with the educational conditions of the days when under the rule of Japanese imperialism the Koreans were forbidden to speak their native tongue or use their own alphabet and the post-liberation days when they started with

the anti-illiteracy campaign and the training of cadres, the Republic has made remarkable progress in education.

Today there is no illiterate in the Republic, and all the people from children to the aged receive preschool, compulsory and higher education according to the principles, methods and contents of education elucidated in the *Theses on Socialist Education*.

Under the guidance of the great leader of the people President Kim Il Sung the idea that "children are kings of the country" is embodied in all the state activities.

The basic principle of the Juche idea that man is the master of everything and decides everything is in full blossom in the sphere of education. At present the Republic is praised by the ever-increasing people of the world as well as by us visitors as a "land of learning" and a "land of education".

Under the slogan "One for all and all for one!" education in collectivism is intensified in all the educational institutions.

"Wrongdoings", "education negligent of laggards", "discriminating and selective education" are now controversial in the education of Japan, but such things are totally repudiated in the education of the Republic.

In conclusion, I would like to add the fact that under the support of the state and society enormous education funds are sent for the education of the children of Koreans in Japan who have long been suffering in a foreign land.

Aoki Shigeru

Chapter V

KOREA, A “MODEL COUNTRY OF EDUCATION” WHERE ALL THE PEOPLE STUDY

EDUCATION IN KOREA WHERE THE *THESES ON SOCIALIST EDUCATION* IS IMPLEMENTED

PREFACE

The Democratic People's Republic of Korea directs such great efforts to education that it is called a “land of education” and a “land of learning” and its remarkable development commands the admiration and attention of the world.

President Kim Il Sung said:

“With the establishment of a most advanced and popular education system in our country, all pupils and students—from primary school children to university students—receive free education, and preschool children are growing up happily in nurseries and kindergartens at state and public expense. In particular, thanks to the introduction of universal compulsory ten-year senior secondary school education which provides ten years of schooling, plus one year of compulsory preschool training, our rising generation are receiving eleven years of perfect secondary general education from the state.”

This is in fact compulsory 11-year education, and means that the Republic is giving the highest standard of compulsory education in the world, the President added.

In the Republic all boys and girls alike receive primary and secondary education, starting their compulsory education at kindergarten at five and leaving senior middle school at 16. Universal free education was introduced on April 1, 1959. Like the abolition of taxation in 1974, this is something inconceivable in capitalist countries.

During our stay in Korea, we visited various educational institutions ranging from kindergarten to university and inspected their facilities. Thus, we had opportunities to hear a great deal about the situation of education in this country.

1. DEVELOPMENT OF EDUCATION AFTER LIBERATION

In the Republic today the number of pupils and students is 8.6 million, or half the population.

No country in the world appropriates so large a sum of funds for education as the Republic.

There was not a single university in the northern half of the Republic under Japanese imperialist colonial rule which lasted about half a century. There were only a few middle schools for Koreans in a province. Right after liberation illiterates numbered more than 2.3 million. In addition, the whole country was reduced to ruins during the Korean war (1950-1953). Thus, the Republic had to start educational work from scratch.

In 1980 the Republic had 170 universities, 600 colleges, over 4,300 senior middle schools, over 4,800 primary schools, over 24,000 kindergartens, and tens of thousands of creches. University and college students numbered one million, primary and senior middle school pupils 4.1 million, and kindergarten and creche children 3.5 million—8.6 million all told.

What, then, was the factor making for such rapid progress? It was that the Republic gave priority to education in the building of socialism. The first item on the agenda of the meeting of the Provisional People's Committee of North Korea after liberation was about the production of pencil, and the Changjon Primary School was the first to be built on the ruins after the war. This is very symbolic.

In the Republic education is carried on on the philosophical principle of the Juche idea that man is the master of everything and decides everything. Man is the greatest asset for the future development of the country. And for people to be powerful beings, each of them should acquire independent consciousness and creative ability.

Socialist education is aimed at training people to be independent and creative social beings.

Education is the cornerstone of the revolution and construction. So this country gives top priority to education. The countries where compulsory 10-year education is in force can be counted on the fingers of one hand. And it is only the DPRK that has correctly introduced compulsory 11-year education. The 11-year compulsory education made universal in the Republic in 1975 is the highest level of general education in the world.

In the Republic today all the students receive universal 11-year compulsory free education. Tuition fees were abolished as early as 1959. Textbooks are supplied free of charge.

School uniforms are issued at change of seasons. The state not only bears all school expenses of university and college students including fees for tuition and board but grants scholarships to them.

The Law of the Democratic People's Republic of Korea on the Nursing and Upbringing of Children stipulates that **"The best things are for the children."** (Article 12.)

In the Republic education is given at state and public expense. Whether in towns or in the provinces all educational facilities are fine.

Such educational surroundings literally make children kings of the country.

2. THE CLEARLY DEFINED AIM AND CONTENT OF EDUCATION

Article 30 of the aforesaid law states:

"The State shall educate children in such a way that they will not forget our past and the south Korean people and will love our socialist system and the bright future of communism." The Republic attaches importance to educating people from their childhood in the history, culture and revolutionary traditions of their country.

The theses on education published on September 5, 1977, points out:

"The fundamental principle of socialist pedagogy is to make men revolutionary, working-class and communist. In other words, it is to equip men with the revolutionary ideas of

communism and, on this basis, to see to it that they acquire a solid scientific knowledge and are in good physical condition."

All educational institutions in the Republic strictly adhere to the aim and fundamental principle of education and attach primary importance to political and ideological education.

This is clearly to be seen not only at primary and senior middle schools but also in students and children's palaces and Children's Union camps. The Juche idea and the President's revolutionary activity were taught in a way easy to understand and children studied hard to become masters of the revolution. And the revolutionary achievements and the experience in the revolutionary struggle were widely popularized at every opportunity.

3. THE MAN-CENTRED METHOD OF EDUCATION

I found the teaching method in the Republic truly independent and creative. It is the heuristic method of teaching opposed to blind and mechanical thinking and laying stress on students' active thinking. It is a Juche-oriented teaching method based on man's inexhaustible creative power.

The Republic attaches importance to teaching methods, and the Academy of Education and the teachers' reorientation course conduct researches on them and assign competent veterans to popularize their results to help teachers improve their qualities.

Specimen rooms and laboratories are so arranged as to heighten the effect of visual education. So, students can verify

with their own eyes what they have learned by observing actual objects. A class is said to have less than 35 students so as to suit the catechistic teaching form.

The way of education in which students are appraised and selected by the results of examination alone is rejected.

Competition in entrance examination, discrimination and abandonment of laggards are alien to education in the Republic, for it is Juche-oriented education, a man-centred education, in which man's most essential qualities are valued.

4. ALL THE PEOPLE STUDY

In the Republic all the people study throughout their life. That study is the only way to ensure the well-being of oneself and the people and the development of the country is not a mere slogan but has become an unshakable conviction of the people, and they translate it into reality. I was impressed by this.

We saw people absorbed in reading everywhere—women and youths reading while walking, old men poring over a book, and young workers, middle-aged women and aged men bent over a book on the benches of parks or in subway coaches. All foreigners on a visit to Korea are impressed by these scenes. Literally this is a “land of learning”.

The theses on education says:

“Thinking determines the value and quality of a person and regulates all his activities. To remould people is, in essence, to remould their thinking, and what is basic to the upbringing of a communist man is to arm him with communist ideas.”

In the Republic study is intensified in all fields and at all places under the watchword "The entire Party and all people must study!"

All the people attend Saturday study and Wednesday lecture and study more than two hours every day. Ordinary workers study after a day's work, so they go home towards eight o'clock in the evening, I am told. I keenly realized that the brilliant success of the Republic in the building of socialism is firmly based on this.

All visitors to the Republic are also impressed by the excellence, great depth and high level of the music and dance performed by the children of this country. All educational institutions make it their aim in the implementation of the theses on education to make every student master more than one musical instrument and acquire at least one technical skill. The talent of this nation for music and dance is distinguished. I was impressed by the deep attention paid by this country to the development of culture and art so that the people might love, inherit and develop their national culture from childhood.

In their bright, beaming faces and engaging, brisk and courteous manners we perceived the effect of the education designed to strengthen international solidarity and friendship with peoples of many countries and saw the brilliant future and the great hope of the children of the Republic.

5. TOWARDS THE INTELLECTUALIZATION OF THE WHOLE SOCIETY

President Kim Il Sung said:

“In order to intellectualize all society we must step up the cultural revolution to raise the general cultural and intellectual level of society considerably and, on this basis, gradually raise everybody’s cultural and intellectual standards to those of university graduate.”

The Republic has taken a big step forward towards compulsory higher education and intellectualization of all society which are unknown in any other country. For this purpose, the Republic has got down to the training of university teachers, I am told.

This is designed to raise everybody’s cultural and intellectual level to that of the university graduate and carry out ideological, technical and cultural revolutions along with the three major tasks of the technical revolution to do away with the legacies of the old society.

We realized that socialism in the Republic is a socialism patterned after human image, and we grasped the actual situation of the excellent socialist education guided by the Juche idea which places man in the centre in everything. The superiority and greatness of education in the Republic is backed by the theses on education.

Harada Makoto

Kawabe Jiro

THE TAEDONGMUN PRIMARY SCHOOL

We visited the Taedongmun Primary School at 4 p.m. on August 4.

The primary school gives a course of four years to children from six. The Republic has some 4,800 primary schools. The Taedongmun Primary School, one of them, is located in the heart of Pyongyang and has about 900 pupils in charge of 40 teachers.

Meeting us at the entrance, schoolmistress Chon Gwang Chun met us shaking hands with all of us delegates. She said in a gentle voice, "The school year is over that there are only the first, second and third graders left in the school. Please see their extracurricular activity of summer vacation." In the entrance hall hung a brightly smiling portrait of President Kim Il Sung surrounded by children. She said: "This is the picture of the great leader Marshal Kim Il Sung who visited our school on September 1, 1972, the day when universal 11-year compulsory education was introduced. The pupils enthusiastically welcomed him."

It was a large picture 1.5 metres long by 4 broad, a great treasure for the school. I could not take my eyes off it, I seemed to hear the cheers of children waving their hands in a ring around the affectionately smiling President. What structure has the primary school, and what does it teach and how? I could not but have a great interest in the education in the Republic, for I was much concerned about the education in

Japan where humanity is slighted now. But a mere comparison of the school systems will be meaningless, for the foundations of education quite differ from each other. In the Republic the pupils are trained to be intellectually, morally and physically fit on the basis of the Juche idea. Therefore, school education is closely linked with social and home education. In particular, I felt keen envy when I came to know, through the students and children's palaces set up all over the country, that deep attention is paid to education. Besides, there is the Children's Union embracing boys and girls from the second graders of primary school to the third graders of senior middle school, and importance is attached to the home education which shows living examples and exerts revolutionary influence through day-to-day life.

Schools should carry out the education programme exactly. The theses on education points out: **"...the school should be responsible not only for teaching but also for the extracurricular activities of the students, and should properly organize and guide not only studies of the students but also their organizational life and social and political activities."**

The curriculum of primary school comprises the subjects such as the childhood of the respected leader Marshal Kim Il Sung, communist morality, national language (reading, writing and composition), arithmetics, nature, forestry and gardening, hygiene, music, physical culture, drawing and handicraft.

These subjects are taught by the heuristic method. Knowledge is imparted not only through the medium of books but understanding is promoted by demonstration. The visual aid room of the school was a superb one for a primary school.

Living knowledge is valued in the Republic. Pupils confirm what they learned in class through practice and test. Hence their after-school and other activities at the Children's Union camps and the students and children's palaces, and their organizational life in the Children's Union and the League of Socialist Working Youth.

Primary school is of 4-year course and, as a rule, a teacher remains in charge of a class for four years. Teachers live near the school and usually remain in their posts for long. So, they are well acquainted with the actual situation and constantly in contact with their pupils.

School is dismissed at 1 p.m. in both primary and senior middle schools and, after three hours' break, pupils take part in the extracurricular activity from 4 to 6 p.m.

The extracurricular activities we watched included: review of the Children's Union life during the summer vacation; a calisthenic exercise, which will perhaps prepare the children well for a wonderful mass game; "experiments with water" to turn water into steam to be used as power; a study on "wildlife in forest" in which the pupils discuss the habitat and use of the pheasant with the aid of a stuffed specimen.

We were sorry we had little time and only saw part of the colourful extracurricular activities. In all classrooms we could see children earnestly engaged.

Then we were shown into a small hall where we enjoyed seeing a musical performance—accordion concert, accordion quintette, songs, a violin play and so on. We gave warm applause in appreciation of the rich and bright expressions and skilful performance hard to believe that the performers were primary school children.

Next, we heard the history of this school and had a talk about the situation of education in the Republic. Through the

inspection we keenly felt the greatness and warm affection for children of President Kim Il Sung.

The President gave guidance to this school on three occasions and each time met pupils and closely looked into their health and showed meticulous care about teaching tools and uniforms. It happened in 1972. He saw a 6-year-old child with a scratch when he asked how he got it and told him to study well. This school had the honour of being awarded Kim Il Sung Order and the title of Red Flag School, and many pupils were commended as model Children's Union members by the central and municipal authorities, we were told. The schoolmistress said confidently, "In future, too, we will strive to rear children to be fine communists."

We were surprised and moved by a burst of thunderous applause when we came out of the porch in the evening dusk. There pupils were awaiting to see us off. They said, "Good-bye!" What bright faces beaming with smile! We left the school, thinking that we should not allow their lovely faces to be clouded and, for this purpose, we should secure peace in Korea and help bring about her independent and peaceful reunification as early as possible.

Koyama Seiji

THE CHUNGHWA SENIOR MIDDLE SCHOOL

—Reflecting on the Situation of Education in Toyonaka—

Today about 500 children of Korean residents in Japan are studying in the Toyonaka municipal primary and middle school in Osaka which was once the venue of an international fair and the Second National Meeting of Japan Teachers for the Study of the Juche Idea.

Recently many teachers have begun to direct their eyes to these children. It is particularly delightful to see young active teachers devoting themselves to the education of Korean children.

In Osaka the struggle for the education of handicapped children and Korean children originated from the struggle for education of the humble without discrimination.

Teachers themselves failed to recognize the position of the Korean children as foreigners residing in Japan, and this was due to their misconception despite many problems confronting the Korean children. They thought, "They are taught as equal human beings. To make them conscious as Koreans is nothing but tending to discrimination."

But active teachers compiled a textbook *Hare* for lower graders of primary school as a fruit of their energetic efforts made for some years to give correct information of Korea to Korean children in Japan. And in classes they conducted

study and practice in such a way as to foster in the Japanese children the spirit of Japan-Korea friendship and raise national pride and consciousness of Korean children on the basis of the historic relations of the two countries.

This process of struggle led the education administration to adopt a correct attitude and the municipal education committee to go so far as to draw the “basic, educational policy for foreigners in Japan.”

It was under such circumstances that I visited the DPRK as a member of the fifth delegation visiting Korea in 1980. The aim of my visit was to see at first hand this country which is exerting all efforts for the socialist revolution and the building of socialism with the Juche idea as its guideline, to see the reality of today’s Korea “divided into two”, to understand the correct positions to be adopted by Japan and Korea and, on this basis, to reflect on the education of sons and daughters of Korean residents in Japan. There is a saying that seeing is believing. I was impressed by all that I saw and heard. Here I am going to introduce my impressions of the Chunghwa Senior Middle School.

We, members of the fifth delegation visiting Korea, called at the Chunghwa Senior Middle School in Pyongyang on our way back from Kaesong on the afternoon of August 9 (Saturday), 1980.

When our five cars pulled up in front of the school gate, Children’s Union members (girls) ran out towards us, their red ties fluttering.

A brass band struck up an air in welcome of us. We were led by the girls between rows of Children’s Union members across the schoolyard and entered the school building. The enthusiastic welcome and applause surprised us, though for a short while. Principal Pak Chung Chang explained:

“This Chunghwa Senior Middle School was built in April 1946. Like other buildings, this school was utterly destroyed by the indiscriminate bombings of the US imperialists during the war. But classwork continued under the difficult conditions.

“This school building you are in now was built after that .

“Our school has 66 teachers, 15 office workers and 850 students.

“The curriculum comprises President Kim Il Sung’s works, revolutionary activities and revolutionary history, communist morality, history (Korean and world), geography (Korean and world), national language (reading, composition, and grammar), foreign languages, mathematics (algebra and geometry), physics, biology, physical culture, music, fine art, drawing, practical study of the fundamentals of mechanics (driving of automobile and tractor), practical study of subjects for girls, etc.

“Scholarly attainment is rated by the 10-mark system.

“Ten and nine marks are top-honours, eight and seven are honours, six and five are mean, and 4 or less is failure. But there is no holdover, partly because teachers are held responsible for poor showings of their charges. And if any, the teachers give them additional lessons. It is also because students form and run study groups on the principle of ‘One for all and all for one’ and go over what they have learned that day. Rating is given according to the behaviours of students in class and the results of examinations.

“There are examinations carried out on a nationwide and provincial scale. The examination covers such basic subjects as revolutionary history, Korean language, mathematics, physics, etc.

“The senior middle school leavers, aged 16, have two alternatives—to enter institutions of higher learning or to take jobs. Each university has a definite enrolment, and the applicants who are recommended accordingly by senior middle schools take entrance examination. Almost all applicants pass the examination. But those who failed are sent to other universities or take a job. At the entrance examination, the recommendation, examination results, character test, and physical exercise test are taken into account. Special importance is attached to revolutionary ideology and organizational life.”

The principal touched on the relations between school, social and home educations and emphatically said in conclusion: “We never lose sight of south Korean children. We endeavour to drive out the US imperialist aggressors as early as possible, reunify the country independently and peacefully and thus enable the south Korean children to live happily. I take it as our honour that you have visited us despite your tight schedule.”

It was the summer vacation that we were able to see how students carry on their extracurricular activities. There is a saying that “Seeing is believing”. After inspection we left the school, carrying away a deep impression that the “Theses on Socialist Education” is implemented in every corner of the school and that the education of Korea gives the students, future pillars of the Republic, a clear idea of “What they are studying for”.

Back from Korea, I am determined to acquaint as many of my colleagues as possible in Toyonaka where I am active, with the building of socialism, the actual situation and theory of education in the Republic and President Kim Il Sung’s proposal for founding the Democratic Confederal Republic

of Koryo which shows the way to Korea's reunification, and to step up our work to help sons and daughters of the Korean residents in Japan receive more national education.

Tabuchi Makoto

THE WASAN GIRLS' SENIOR MIDDLE SCHOOL

We visited the Wasan Girls' Senior Middle School on the outskirts of Pyongyang.

We were deeply moved at the cordial welcome accorded us, guests from a faraway country, by teachers and students who lined up at the entrance.

This school representing the last stage of compulsory 11-year education has an enrolment of about 1,000 girls from 10 to 16. We were somewhat amazed to see 40 teachers who, with a high pride that they are not working men but revolutionaries, were applying themselves to implanting the Juche idea, a great revolutionary idea, deeply in the rising generation and training them to be men and women of a new type.

School year is divided into two school terms. The first term is from September to December and the second, from February to July.

Five classes are given in the morning and, after three hours' break from 1 p.m., after-school activities are conducted from 4 p.m. to 6 p.m. Political and ideological education figures prominently in classes. As for education in science and technology, teachers study teaching materials and prepare teaching aids, saving every bit of time, to acquaint students with the scientific and technical achievements of mankind and foster their ability to apply these achievements in practice. Various experimental apparatuses were exhibited

on the shelves of the laboratory in good order so as to help the understanding of students.

In a physics class a female teacher was using an experimental apparatus she had devised so that the "pressure of vapour" could be ascertained with eyes. A girl, seemingly a first-year student, kindled a fire to produce vapour with an earnest look and attentively observed a small model of windmill turned by the force of vapour and carefully jotted down what she saw in her notebook.

For technical education there was a real lorry and tractor in a spacious room with their mechanisms exposed to the naked eye. Girls who looked like second-year students or so were at the wheel to learn how to drive. On a large model road placed in front of them we saw a model lorry and tractor moving. They changed speed and direction as the girls manipulated the wheels and stepped on the accelerators. We were amazed and struck with admiration at the sight. All the girl students are licensed for driving before they leave school and join society, we were told. This was also a distinct manifestation of the idea of training the students to be efficient in real and social life, instead of imparting them mere knowledge.

Through art education all the students acquire rudimentary knowledge for appreciating and creating literary and art works and skills to play at least one musical instrument and their aesthetic sentiments are cultured. For this purpose, they are included in various circles, such as of dance (national dance or calisthenics), instrumental music (*kayagum*, accordion, violin, piano and others), chorus, solo, drama, etc. and actively take lessons under the guidance of instructors.

This school has a good hall for amateur performance. We were invited there and saw their performances together

with many students. We were greatly impressed by the high standard of their performances.

In the Republic there are boys' and girls' senior middle schools separately. It seems that importance is attached to the training of girls for useful womanhood. We inspected cooking practice in the culinary room and tasted dishes prepared by students.

We inspected the school for only a little more than two hours, but we could confirm at first hand that the state, society and parents showed deep care for the education of the rising generation.

Naito Takashi

KIM IL SUNG UNIVERSITY

Kim Il Sung University is housed in imposing buildings standing on a verdant gently-sloping hill in the northeastern part of Pyongyang.

On the afternoon of August 7, our company was received at the frontal entrance by the director of a department Chang Gwan Bong who shook hands warmly with us.

The university was founded on October 1, 1946. Before liberation, there was no university and college in the northern half of Korea, and only one or two secondary schools existed in each province. One of the burning problems after liberation was to train cadres of its own needed for the building of a new society. And it was most pressing to build a university. But difficulties were manifold. There was no teacher, nor experience in running a university, nor fund needed for its construction.

President Kim Il Sung put forward the policy of building the university on the resources of Koreans themselves and sent a message to scholars dispersed in the north and south of Korea. Many scholars came over from the south, although the crossing of the 38th parallel involved a risk of life at the time. There is an old professor of over 70 who still teaches at this university.

Building funds were raised through the “patriotic rice donation movement” initiated by farmer Kim Je Won. Thus, the first university was built through the devoted movement

of farmers who became well-off thanks to the agrarian reform.

President Kim Il Sung himself chose the site for the university. He met scholars and professors, taught them in detail how to found and run the university and showed solicitude for them. In order to convey for ever his lofty intentions, the university was named after him. Thus it became the nation's cadre training centre. And using it as a parent body, many universities were set up in succession.

In 1948, three departments of the university became independent namely the department of technology developed into the Kim Chaek University of Technology, the agricultural department into the Wonsan University of Agriculture and the medical department into the Pyongyang University of Medicine. Kim Il Sung University was seriously damaged during the three-year long war unleashed by the US imperialists in 1950, but it never stopped its work.

The Republic leads the world in the ratio of students to the population. In 35 years after starting from scratch, it has built 170 universities (over 180 at present) and 600 colleges. Further, it continues to build universities for the intellectualization of the whole society. Indeed, the remarkable development of and brilliant success in education in the Republic deserve to be called a "wonder of the century".

The university started with seven departments which had 60 teachers and 1,500 students, but today it has 13 departments.

The term of study is five years for social sciences and six years for natural sciences. The university has: six social science departments—history, philosophy, law, economics, Korean language and literature, foreign languages and literature; seven natural science departments—physics, mathe-

matics and dynamics, automation science, biology, geography, geology, chemistry.

Students come from all parts of the country.

The university has all necessary facilities—hostel, refectory, service establishments such as laundry, barber's shop, store, welfare establishments and hospital.

It has also laboratories, pilot plant, publishing house and printing shop. Its library houses over two million books and receives 4,000 kinds of magazines from foreign countries. The university has ten research institutes, 50 research rooms and over 80 chairs.

Mr. Chang Gwan Bong said with deep emotions, "Thanks to the respected President's love and solicitude our university has made rapid progress as you see now. He has given us on-the-spot guidance more than 100 times and showed the way for the university to follow."

Our visit to the university fell on the day of graduation of foreign students studying in Korea. Foreigners studying or practising in this university were about 100 and many of them were from China, USSR, Poland, Czechoslovakia and the German Democratic Republic. They came to Korea for one or two years' practice after studying the Korean language at home for three or four years, I was told.

The proportion of natural sciences to social sciences in the university is 7 to 3.

Building No. 1 houses natural science lecture rooms and building No. 2, social science lecture rooms.

Three 90 minutes' lectures are given in the morning, and afternoon hours are devoted to self-study, experiment or practice.

In the Republic all schools from primary school to university, adopt the two-term system and the new school

year begins in September.

I asked about entrance examination for this university since I was interested in it.

They replied that an admission examination is held since university education is not compulsory and senior middle school graduates are qualified to take it. The university enrolls students from all parts of the country while there are local universities.

Students most excellent in study and organizational life are recommended for admission to the university from the whole country. It admitted 1,000 students from among 6,000 applicants, they say. The entrance examination is held in July, which consists of written examinations and character test which are of prime importance, athletic test and physical examination which, together with the recommendation from the senior middle school, are taken into consideration (by no means slighted), I am told.

The written examinations are given on six subjects—revolutionary history, mathematics, national language, physics, chemistry and foreign language. The results of examination are graded on a scale of 10 marks, and then the standard mark for passing is set. The character test is carried out by seven or eight examiners including professor, doctor, faculty dean and chair head. It is a kind of oral examination asking questions about various things including the subjects of study.

Taking all these into account, the entrance examination committee of the university decides on the admission of applicants who are rated as qualified for becoming good cadres.

An applicant can record his first, second and third choices of schools in his application.

Those who failed to enter this university are recommended to other universities if they made a good showing in the examination. The admission examination for this university is held on the same questions and on the same day with other universities. The Ministry of Higher Education supervises entrance examinations of all the universities in the country in a unified way and fixes the enrolment of each university and allots applicants to each province.

We made a round of the university campus as wide as 1.56 million square metres by car. In the library there were only a few students, but I was impressed by an old doctor who was translating a book written in ancient Korean letters in a quiet study room. There was a creche and a kindergarten on the campus.

In the nature museum attached to the university we saw primary school pupils looking round it. We learned that even during the summer vacation each primary school class arranges extracurricular activity once in a week and so they come to see the university under the charge of their teachers. So even the university's facilities are open to inspection by schoolchildren.

On the first floor of the museum there were soil and geological specimens, on the second floor—plant specimens and on the third floor—animal specimens. The museum has a complete collection of specimens of ores, plants and animals in the Republic.

It was a summer vacation and so not many students were seen on the campus. But they were perhaps engaged in various independent activities such as research work, experiments, joint discussions, etc. They had a sunny look and were light of gait and neatly attired.

The state bears the boarding expenses for university

and college students, which is beyond imagination in Japan. Needless to say, medical care is free. Not only that. All the students are given scholarships, which amount to half the monthly pay of a young worker, too much for pocket money.

There is no instance of economic circumstances preventing young people from going to university.

In the Republic the training of nation's cadres was posed as a cardinal question decisive of the issue of the revolution and the future destiny of the nation. So the country has followed the path of self-reliance, using its own brains and solving all problems on its own, in face of manifold difficulties.

Today the Republic is striving to build a more powerful socialist state by carrying out the ideological, technical and cultural revolutions according to the Juche idea.

We wound up our inspection of the university, keenly feeling the great hopes placed by the President and entire people on the training of competent nation's cadres and the mettle of the students at this university.

Harada Makoto

KIM HYONG JIK UNIVERSITY OF EDUCATION

Our strong desire was realized and we could visit Kim Hyong Jik University of Education in East Pyongyang, a university with a 35-year long history, where we made some unexpected "finds". One of them was the fact that the preparations for the introduction of compulsory higher education were started at this university. Another was that there were four rooms dedicated to the study of the idea and theory of Comrade Kim Jong Il, who was elected Member of the Presidium of the Political Bureau and Secretary of the Party Central Committee. We strongly felt that there our hearsay information that he conducted energetic activities enjoying the boundless respect of the entire people was confirmed. I would like to give a brief outline of the university. It was founded on October 1, 1946. It received on-the-spot guidance of the President on four occasions. Classes are held only in the morning as in other schools giving compulsory education, and afternoon is allotted for individual and collective study or experiments. Common subjects are politico-ideological education, pedagogy, psychology, etc., which account for 20 per cent of all the curriculum subjects. The choice of other subjects is decided on according to specialities and they are extensively studied. Educational expenses including the boarding and commutation expenses are free like in all other schools.

Not only that, the students are supplied with school

uniforms, and receive scholarships every month.

Vice-rector Kim Dong Ho cordially received us at the entrance. After hearing the outline of the history of the university in the parlour, we looked round it.

We requested the vice-rector to ask some students to come and meet us. Our request was accepted and two boys and three girls of a third-year class came.

We asked them five questions:

Question 1: Why do you want to become teachers?

Answer of a boy student:

"I worked for three years after finishing the senior middle school. As the Juche idea teaches, man is the most precious being in the world. So, education is very important since it is aimed at bringing up human beings. I wanted to devote my whole life to education to bring up the rising generation, the successor to the revolution. And through educational work I wish to return the favours I have received."

Answer of a girl student:

"I hoped to become a teacher since I entered the senior middle school. I thought the teacher plays a great role in promoting people's well-being. I wished to prove my loyalty to the President and the motherland by training the rising generation to be fine men."

Question 2: When did you feel happiest in your campus life?

Answer of another girl student:

"I felt happiest on two occasions. First it was when I participated in a function held in the presence of the great leader President Kim Il Sung and the dear leader Comrade Kim Jong Il. Secondly, it was when I went out to farms and factories and saw with my own eyes the remarkable progress made by our country."

Question: What, then, did you feel most painful?

All replied that they had nothing to feel painful, but then a boy student said:

“We are anxious to live up to the great President’s expectation and solicitude, but when we fail to do so it afflicts us. Each time we receive school uniforms and scholarships we renew our resolve not to forget the boon. Another thing that gives us pain is that the country is not yet reunified, for this causes great anxiety to the President.”

Question 3: How hard did you study to pass the entrance examination?

Answer of a girl student:

“I studied hard to enter the university. But I did not feel it painful. Because the entrance examination helps systematize and deepen what I have learned.” When they were asked how much they studied every day, they only smiled.

Question 4: With whom did you share your joy first when you passed the admission examination?

Answer of a boy student:

“I served in the People’s Army after finishing senior middle school. Later I took an entrance examination of this university to become a teacher. Words failed me to express my joy. First, together with my mother, I called on my relatives and shared my joy with them. At the time, my mother said in tears of joy, ‘This happiness of today is due to the great love and solicitude of the President.’ My villagers, too, shared my joy and encouraged me. Whenever I recall that time, I renew my resolve to reunify the country without fail.”

Question 5: When you had any trouble in your senior middle school days, who did you consult first?

Answer of a boy student:

“I think those days are important when the foundation of

the whole life is laid. But in this time there is a danger of committing a mistake. Then our organization helps us to return to the right path. First of all, we go to the Children's Union or the League of Socialist Working Youth organization to which we belong. This is a usage with us. Through the organizational life we foster the strength to overcome our troubles and weaknesses."

Hearing the frank answers of the students, I keenly realized what a bright campus life they were leading and what a good country Korea was.

Kimura Tsuyoshi

THE UNIVERSITY OF NATIONAL ECONOMY WHERE CADRES STUDY

The University of National Economy is a training centre for state and economic managing cadres in the DPRK. It is a central institute for training and reeducating state and economic cadres.

During Japanese imperialist rule the northern half of the Republic had no university and technical college nor had it technical cadres to speak of. The Central Higher Cadres Training School, the predecessor of the present university, was set up on July 1, 1946 in order to meet the increasing demand for cadres due to the agrarian reform, nationalization of major industries and other democratic reforms carried out after liberation.

In the speech made at its opening ceremony *Cadres Are Pillars in Building the New Korea*, President Kim Il Sung pointed out that cadres who were to build a democratic independent and sovereign state in Korea should firmly arm themselves politically and ideologically, acquire the popular style of working hard for the country and the people and, at the same time, should know well their country's history, geography, economy and culture and learn from experiences of other nations so as to introduce them to suit the actual situation of their country. He said that the school should look after the students' life and pay attention to the teachers' preparation for lessons and their livelihood. The cadre

training system started thus has developed with the readjustment and expansion of the general public education system.

Kim Il Sung University was founded in October, 1946. In 1947 it established evening and correspondence courses. As of 1949 the number of universities was 15 and technical colleges, 55. Even during the three-year long Fatherland Liberation War started in 1950, the training of nation's cadres went on vigorously. During the Five-Year Plan started in 1957 for laying the foundation of socialism, important steps were taken, such as the enforcement of universal free education, expansion of universities, establishment of new universities, and a great increase of the number of the study-while-working factory colleges.

As a result, cadres were trained in large numbers and the number of technicians and specialists sharply increased. In the 1970's when the ideological, technical and cultural revolutions were carried out, more institutions of higher education were built to attain the goal of training an army of one million intellectuals. In order to consolidate the ground-work for this, rudimentary technical education was introduced into the secondary education and the period of compulsory education was extended from 9 to 11 years. The Second Seven-Year Plan started in 1978 put forward the tasks of carrying out the three revolutions and the Juche-orientation, modernization and scientization of the national economy.

Today the enrolment of schools under the regular education system is 8.6 million. Working people study two hours every day and attend Saturday study every week. In particular, cadres attend the intensive one-month short course every year.

It has become an important task to enhance the role of this

university with a view to improving the qualifications of cadres and people in Korea where old-time intellectuals were remoulded and cadres of working-people origin trained to meet the demands of the Korean revolution by giving priority to education over all other work. This is proved by the fact that President Kim Il Sung has given on-the-spot guidance to this university more than 20 times and instructions over 150 times, and the scope and content of instruction have been markedly improved and strict discipline enforced.

The university sees to it that students are firmly equipped with the great Juche idea as revolutionaries and revolutionary fighters, and study the science of managing the state economy to suit the actual conditions of the Republic.

The university has 11 departments (nation-building, agricultural management, industrial management, commercial management, finance and banking, planning, statistics, foreign-trade economy, international finance, material supply), 21 chairs and over 50 study rooms. Students are enrolled according to the recommendation of establishments and work places. Even while they are at university they receive their pay from their work places as before and all of them live at the hostel so that they can apply themselves wholly to study. They are enrolled in one of the following five courses:

(1) four-year course: the core elements on the job aged about 30, such as instructors of county-level organizations, workteam leaders and shop manager of factories, are admitted to this course;

(2) two-year course: this course enrolls promising and zealous personnel on the active list, such as deputy chiefs of province- and county-level organizations and deputy factory managers. After graduation, they are usually appointed to a higher post;

(3) one-year course (six-month course at present): this is aimed at reeducating responsible officials on the active list—bureau directors of central organs, county people's committee chairmen, managers and chief engineers of factories, etc. Subjects on politics and the know-how of management are taught. When they finish the course, they return to their posts. Leading functionaries come to the university for study in turn every four or five years;

(4) one-month course: this is attended by vice-Premier of the Administration Council, ministers, bureau directors, chairmen of provincial, city and county people's committees, managers and chief engineers of large enterprises and other leading functionaries. They study and discuss Party policies for the given period and problems related to their implementation. Since they attend the university in turn, it causes no difficulty to their office. Besides, there is a three-year postgraduate course.

The methods of education applied in the first and second courses are lecture, debate, study by means of movies, study at the study room, field training, and organization of work in a factory or on a farm and summing up of the results. A strict examination is held at the end of each term and school year and at graduation. Students are also taught in detail how to draft a report and how to speak which is essential for them. They study hard to live up to the expectations of their office.

They use textbooks on enterprise management which were revised by President Kim Il Sung.

Instructors are selected from among not only scholars who have gone through the doctoral institute but also chairmen of people's committees and managers of enterprises in active service.

Instructors not only give lectures but carry out field study

or go out to the actual scenes of work in turn for tens of days a year.

The university has turned out 30,000 graduates in 35 years, who are now playing an important part in the socialist construction of the Republic.

President Kim Il Sung said:

“...from the first days of liberation the Workers’ Party of Korea and the Government of the Republic defined the education of the people and the training of the nation’s cadres as the most important task in building a new society and have directed enormous efforts to this work.”

His words give us an idea of what great efforts the Party and the Government have made for the training of cadres.

Oishi Tadao

UNIVERSITIES ON THE STUDY-WHILE- WORKING SYSTEM

—Factory, Farm and Fishermen's Correspondence Colleges and the University on TV—

The study-while-working system is an educational system which enables the working people in different fields of socialist construction to study in some educational institution without being separated from production activities and their work places. This system guarantees the successful realization of all-people education.

In addition to the regular educational system, the Republic set up the study-while-working system on the principle of giving education not only to the rising generation but to workers, farmers and the rest of the people, and has developed this system to meet the demands of the developing realities.

Today, this educational system comprises educational establishments such as working people's senior middle school, factory higher specialized school, factory college, correspondence and evening courses.

The regular educational system alone is not enough to provide education to all people since there are working people who had no opportunity of learning before liberation and educational work and socialist construction need to be pushed forward simultaneously. So the study-while-working

system of education is developed simultaneously. This provides an opportunity of learning to all the people while energetically pushing ahead with socialist construction.

Those studying under this system are student-producers and workmen at the job sites. They study theory to meet the urgent needs of revolutionary work and then apply the theory to the practice of socialist construction. Therefore, study and practical activity are an integrated whole for them. Education on the study-while-working system is in accord with the basic principle of socialist pedagogy and a most appropriate way of bringing up competent revolutionary workers required in socialist and communist society.

In his report to the Sixth Congress of the Workers' Party of Korea on the work of the Central Committee, President Kim Il Sung said concerning the need of strengthening the study-while-working system of education.

"While putting stress on the smooth enforcement of universal eleven-year compulsory education, we should make long-term preparations to introduce compulsory higher education. While existing cadre-training centres are being built up, institutions of higher learning should be expanded along the line of developing the study-while-working system of education. Taking into consideration the regional distribution of the national economy and the characteristic features of its branches, we must set up many factory, farm and fishermen's colleges and higher specialized schools on a study-while-working system in towns and farm and fishing villages. At the same time, we should improve the correspondence education system and start the university on TV."

The President stressed the need of expanding and strengthening the part-time higher education system and, in particular, of increasing factory colleges in order to give

higher education to all members of society and intellectualize the whole society.

The factory college offers a course of five years and is set up at large production enterprises. The students attend two lectures after a day's work.

The correspondence course is established at the regular educational institutions. This is an educational system suitable for combining study with production work because students mainly study at home or in their work places.

Otaki Takao

THE PYONGYANG STUDENTS AND CHILDREN'S PALACE

The Students and Children's Palace stands on a scenic hillock adjacent to Kim Il Sung Square in the heart of the city of Pyongyang. It is a magnificent edifice which seems to symbolize the ideal of this country that prominence should be given to children, kings of the country. It is a palace for children's extracurricular activity.

Great stress is laid on the guidance of extracurricular activity in the universal 11-year compulsory education which constitutes the basis of education in this country which is striving for the intellectualization of the entire people. Teachers for class work and those for the guidance of Children's Union activity and the after-school life of children are trained separately and allocated. Because education of children is placed in charge of the state-run educational institutions, extracurricular activity at school or in the children's palace is arranged in such a way that children who leave home with their parents in the morning return home simultaneously with them.

After school they are engaged in Children's Union activity or art, technical and other circle activities held in school or in the children's palace. These activities are not interrupted even during long vacations.

The Pyongyang Students and Children's Palace covering 110,000 square metres has over 500 rooms including 200 study

rooms and halls. Each room is placed in charge of an instructor. It is said that there are about 1,000 competent specialists who guide extracurricular activities.

After their morning classes boys and girls come here and conduct extracurricular activity from 4 p.m. to 7 p.m. three times a week.

Every day 10,000 pupils and students from schools in the city visit the palace, taking turns every three months, to engage in circle activity by using the fine equipment. The other weekdays they take part in after-school activity at their schools, we were told.

We looked round the interior of the palace under the conduct of the vice-director. We first entered the tractor operating exercise room. Two real tractors were in it with their wheels raised. On the wall there were circuit diagrams which worked when the tractors were operated. Three boys were engaged in practice. Techniques are taught under individual guidance as part of the study.

Next, we saw art circle activities. We watched the scenes of practice on the accordion, piano and *kayagum* (a national instrument) and lessons in national dances and calisthenics. We admired children of 10 or so singing freely while deftly playing on accordions with chord keys to welcome us. The excellent accordion performance by so many children is inconceivable in Japan.

The calisthenic play by 7-year-old children with balls was wonderful, although they said it was a rehearsal.

Besides, we inspected the circle activities in a dozen more rooms including the fine art room, biological laboratory, motor assembly room, as well as the guidance work of the Children's Union.

We were greatly impressed by a children's music and

dance ensemble held from 7 p.m. that day in the theatre of the palace with a seating capacity of over 1,000.

Children of the Republic are spending happy days in the educational environment in which they apply their school knowledge to practice through extracurricular activity. Children numbering 10,000 are developing their talents in this palace.

Children take a great joy in going to the palace. Choosing a subject of extracurricular activity suited to them, all children acquire a skill and, at the same time, build up the habit of living stoutly. We can see the future of this country is bright. We wished we could stay in the children's palace for a longer time. We left the palace bidding farewell to the children who warmly saw us off.

Tsukamoto Hiroyuki

Nakanishi Tadashi

THE CHILDREN'S UNION CAMP IN MANGYONGDAE

Our company visited the Children's Union camp in Mangyongdae on August 10.

The Children's Union camp is a place for carrying on extracurricular activity in practice as a link in the whole chain of school education.

The Children's Union members from the third grade of primary school to the third grade of senior middle school lead the camp life with a class as the unit, away from their school and home.

President Kim Il Sung said:

"Social educational facilities such as the students and children's palaces, students and children's halls, the Children's Union camps and libraries are reliable centres for the education of students."

The Children's Union camp in Mangyongdae we visited is situated near President Kim Il Sung's native home at Mangyongdae and there are places in its neighbourhood where the President in his childhood studied fostering a great idea of revolution.

It is a usage with the Children's Union members to visit the President's native home first after coming to the camp.

Lovely Children's Union members wearing red ties came out to greet us. All of them were healthy, their faces aglow with joy and happiness. They warmly welcomed us with loud applause.

This camp was built in 1957.

President Kim Il Sung called at the camp in 1974 and 1979 and gave instructions scores of times, sent it education equipment as gift on many occasions, so that it was built up into an excellent camp as it is today. Its mission is, like school education, to train children to be learned, morally sound and physically fit. The camp aims primarily at bringing children into closer the reality, unlike school education which is confined to theory teaching and class work.

The camp is open for seven months from April 15 to November 15. There are two categories of accommodation in the camp, one for seven days and the other for three.

The camp can admit 1,000 pupils at a time, and over 30,000 a year.

When we visited it, pupils of 22 classes from 22 schools were staying there. This camp is designed especially for children from Pyongyang.

Camping schedule is:

- 1) a visit to the President's native home at Mangyongdae (by boat on the river);
- 2) mountain climbing. Each cooks a meal for himself;
- 3) cruising (boating and training on a pond or river);
- 4) cultural activity (learning over 10 new songs and over 10 new dances and an inter-class art contest);
- 5) sports (track and field events and a sports contest).

The staff of the camp numbers 120 or so, including 20 instructors who guide extracurricular activity, 35 catering crew, 30 supply section members and 3 doctors.

I marvelled at the imposing building and nice facilities of the camp. The clubhouse is a combined "theatre and gymnasium" and the hostel looks like a "grand hotel". The two-roomed dining hall can seat 500 at a time and is spotlessly

clean. The meal is excellent. We saw the weekly menu and wondered how many per cent of the Japanese children could afford to eat such meals three times a day for a week. I think a shamefully small figure will be given in answer.

The state bears all the expenses of the camp.

I heard that President Kim Il Sung gave instructions to feed children well. Hearing this, we could feel the warm heart of the head of state who looks after all aspects of people's livelihood to provide them with a happy life.

We could see that the idea "Children are kings of the country" is embodied in all fields of state activity and in all educational establishments. Whenever I visited educational establishments, I was struck with wonder at their excellent facilities and could not but admire the state policy of keeping education ahead of all other work.

Japan holds firmly the position of a developed country in the world and is proud of its national income ranking second in the world, but all households are forced to spend much money on education even at the stage of compulsory education. Who does the state exist for? I wondered if all the Japanese lead an affluent and happy life. I reflected on many things seeing the reality of the Republic which gives a high level of education to all students on an equal footing from the standpoint of "Children are kings of the country."

Takahashi Katsuma

A COUNTRY WITHOUT DELINQUENCY AND LAGGARDS

**—Combination of School, Home and
Social Education—**

Today in Japan the decline of education gives cause to public discussion and “delinquency and violence” and “laggards” pose a grave social problem. But there is no problem of this kind in the DPRK.

In the Republic, which is a large school as a whole and a “land of learning”, education is kept ahead of all other work along the line of modelling the whole society on the Juche idea and of intellectualizing all society. As a result, an excellent society without delinquency has been built.

In the Republic it is considered that the social surroundings exert a very great edifying influence on the young people and so care is taken to ensure that the broadcasts, publications and films are run through with revolutionary substance and a healthy way of life is established in the whole of society so that everything they see and hear in society may be instructive and provide mental food for the upbringing of pupils and students.

All members of society are concerned about the education of pupils and students and treat all of them as their own children. If they come across a student committing misdeed, they do not overlook it but give him advice, I was told.

At home the parents take care to set examples in all aspects of life and to see that everything they say, do and think is instructive and exemplary for the children. In particular, the role of the father is important.

Pupils and students criticize themselves for the most part and offer comradely criticism to each other, ideologically temper themselves, correct errors and solve problems through their organizational lives in the Children's Union and the League of Socialist Working Youth. It is a usage with them that when a trouble turns up, they do not go to their mother but to their organization and settle it on the strength of the collective.

The Theses on Socialist Education points out:

"We should educate all students to outgrow individualism and selfishness, and to work, study and live on the collectivist principle of 'One for all and all for one', and fight devotedly for society and the people, for the interests of the Party and the revolution."

The collectivist principle of "One for all and all for one" is thoroughly put into practice in education in the Republic.

If there is a laggard, bright students in the class help him, and all the class help and pull each other along so that they all make good records. Unlike Japan, the DPRK does not have a class or other special facilities for mentally-handicapped children nor does need them. If there is a handicapped child in a class, the entire class get down to helping him. Such a child, it is said, studies and lives together with healthy children under the warm care and assistance of teachers and classmates.

Teachers frequently visit the homes of backward children to consult with their parents and help them to improve in their lessons.

Schools make sure that children develop their talents through brisk extracurricular activities in close cooperation with such fine establishments for social education as the students and children's palace, the Children's Union camp, library, and the like.

In this way the Republic is training the youngsters to be communist revolutionaries equipped with Chajusong and creativity by organically and effectively coordinating the role and function of school, home and society.

Takemoto Yoshimi

UNITY OF STUDY AND EXTRACURRICULAR ACTIVITY

—Organizational Work in the Children's Union and the League of Socialist Working Youth—

The Seventh Congress of the League of Socialist Working Youth (LSWY) was held in Pyongyang from October 20 to 24 after we returned home from our visit to Korea.

The congress was attended by 184 delegations of youth and students' organizations, fighting organizations, international and regional youth and students' organizations and groups of youth for the study of the Juche idea, delegations and delegates of the committees for supporting Korea's reunification from more than 130 countries and also by young journalists from many countries.

On the last day of the congress, President Kim Il Sung delivered a speech entitled *The Youth Should Be Dependable Heirs to the Revolutionary Cause of Juche*.

1. TASKS OF YOUTH AND THE ROLE OF LSWY

At the Seventh Congress of the LSWY, President Kim Il Sung said:

“The young people are heirs to our revolutionary cause and

the masters of the future. Upon them depend the prospects of our revolution and the future of the Korean nation. Only when the youth are stoutly fostered as reliable successors to the revolution, can the revolutionary cause of Juche be consummated with credit down through generations.”

The youth is charged with the lofty mission of taking over and completing the revolutionary cause of Juche.

In order to discharge this mission, they should prepare themselves for it from childhood.

It is incumbent on school, home and society to educate the children and youth. And socially, this duty rests on the Children’s Union and the LSWY.

Organized life plays a great role in educating the young people in a revolutionary way.

In the *Theses on Socialist Education*, President Kim Il Sung said in regard to organized life:

“Organized life is a furnace for ideological training and a school for revolutionary education. Through their organizational lives in the Children’s Union and the League of Socialist Working Youth, children and students receive ideological education and a revolutionary training and cultivate their sense of organization and discipline. Only through an organized revolutionary life will communist revolutionary cadres equipped with high ideals and a strong sense of organization grow up.”

The youth have a fine characteristic and quality—they are receptive to new things, love justice and truth and never hesitate to fight for them.

The Children’s Union and LSWY organizations play an important role in developing this characteristic of youth.

2. TASKS OF THE YOUTH

What quality should the youth have and how should they behave in order to take over and carry forward the revolutionary cause of Juche?

The tasks assigned to the youth at the Seventh LSWY Congress by President Kim Il Sung can be summarized as follows:

- first, to arm themselves closely with the Juche idea;
- secondly, to uphold the leadership of the Party and remain boundlessly loyal to it;
- thirdly, to inherit and develop the Party's revolutionary traditions brilliantly;
- fourthly, to have a high degree of revolutionary spirit and work and live in a militant way;
- fifthly, to conscientiously take part in the organizational life of the LSWY;
- sixthly, to actively participate in socialist construction;
- seventhly, to defend the socialist fatherland;
- eighthly, to reunify the divided country.

3. ORGANIZATIONAL LIFE IN THE CHILDREN'S UNION

The young people lead an organized life in the Children's

Union from 7 (primary school) to 14 (senior middle school) and thereafter join the LSWY.

Political and organizational life at school is geared to the object of studying hard under the "study-first" slogan.

A Children's Union sub-branch is formed in each class of primary school. Members of the sub-branch help and pull each other along and temper themselves by forming the habit of self-criticism and criticism from childhood.

The headmistress of the Taedongmun Primary School told us, "We have no pupil who neglects study."

While study is stressed, efforts are made to train children from their early years to be revolutionaries with a political vision and work ability.

In other words, children make a deep study of the revolutionary activity of President Kim Il Sung, briskly conduct circle work and activities helpful to socialist construction such as greenery guards and sanitary guards activity and rabbit-raising and through this, establish the Juche outlook on the world and the collectivist habits of life.

In Pyongyang we saw clean streets and flowers and trees planted on the roadside and around buildings, and this we learned was a work of the Children's Union members.

The Children's Union is the reserve of the LSWY, and the LSWY is in the nature of the reserve of the Workers' Party.

Instructors of the Children's Union are charged with the guidance of the Union organizations in schools. They conduct their work in a concrete form after collective discussions under the guidance of the primary Party committees of the schools.

The Children's Union instructors are selected from among competent workers and work with a high pride and con-

sciousness that they are guardians of political lives of the pupils.

The instructors (mostly women) are strongly conscious that they are instructors of political organizations, and enjoy great trust as dependable guides helping the Children's Union members.

The teacher in charge of a class is concurrently the instructor responsible for the union sub-branch of the class (a class makes up a sub-branch).

The instructor of the Children's Union organization of a school guides the Children's Union activities as a whole at the school and also helps and directs union sub-branch instructors in their work.

In the school of the Republic the guidance of the instruction department which is responsible for instruction and training as a whole is totally consistent with the guidance of the Children's Union work, and lessons and extracurricular training are closely linked with each other. This is due to the brisk activities of the LSWY and Children's Union organizations being conducted from a pedagogical standpoint.

4. ORGANIZATIONAL LIFE IN THE LSWY

The LSWY is an organization embracing the young people from 14 to 30. When they get older, they can retain its membership for a few years at their wish. Well-prepared LSWY members are admitted to the Workers' Party of Korea.

There are trade union organizations at work places.

But none concurrently belong to the LSWY and a trade union. This is because both are outer organizations of the Workers' Party and play the same role as mass organizations, ideological-educational organizations which mobilize youth and working people for the implementation of Party policy.

The LSWY has a leadership system based on democratic centralism from the centre down to province, city and county, and its basic organizations are formed in schools and work places. These are called primary organizations or primary committees according to the number of their members, and are in charge of concrete organizational work.

—CONCLUSION—

There is a saying "A habit acquired at three will persist to eighty". A person's early life exerts a great influence on his later life in society.

The young people of the Republic are bringing their talents into full bloom under the guidance and assistance of the Party and the state.

Takemoto Yoshimi

Aoki Shigeru

THE TAESONGSAN PLEASURE PARK

*Rise ever higher and rise slowly.
We see Korea's mountains now.
The wonder whirl turns,
And children rejoice
Beating time with their feet here and there.
The President has provided this Taesongsan Pleasure
Park.*

*"Children are kings of the country" in Korea,
A happy country,
The country flying towards the future.*

*Run, run, run fast.
There fly, fly people
Their faces flash past.
The jet coaster runs.
Children's eyes are wide-open, shining,
Their hearts are on air.
The President has provided this
Taesongsan Pleasure Park.
They build the country in the spirit of Chollima.
A happy country,
The country of Juche.*

Tsukamoto Hiroyuki

PRESIDENT KIM IL SUNG AND THE MASSES OF THE PEOPLE

However powerful he may be, the leader must be bound up by strong ties with the popular masses. Even if there is a magnificent edifice and culture and art bloom in profusion inside it, the question should be asked if the popular masses take a pride in it as their own. The word "great" implies a heavy responsibility.

We wanted to know above all about President Kim Il Sung, his leadership based on the Juche idea, the people's power, and about how children were bound together with adults.

We visited a university of education where teachers are trained. We heard sounds of music performed by students for themselves in the music practice rooms. In one of these rooms a dozen of boy and girl students played instruments and sang in chorus for us.

With a blush and smile on their faces, they eagerly played the piano, accordion, harmonica, trombone and sang revolutionary songs and hymns for the motherland. They gave us a deeper impression than the elaborate, inspiring art performances of children we had seen in the Students and Children's Palace and in primary schools. This was due to their student-like attitude common to all societies and their sensitive feelings which were simple but mixed with emotions, expectations and bashfulness. It was also because they were

doing the musical exercises to go for performance on farms or at factories in their summer vacation by way of agitation to encourage the workers and step up the building of a new society together with them.

In the DPRK, necessary educational facilities are completely provided thanks to the guidance of President Kim Il Sung who gave priority to education before everything else even on the war ruins where all had been mercilessly reduced to rubble.

Schooling is free of charge, the state bears all the expenses of students for food, clothing and lodging. Therefore, students who passed the strict entrance examination are filled with joy and pride because they can share in such a happy campus life now. They are determined to become teachers in the future and discharge the lofty duty of training the rising generation to be genuine communists equipped with a wealth of knowledge, moral purity and physical soundness, and to be successors to the revolutionary cause. At their sight I keenly felt that they are all unsophisticated and sensitive, perhaps because I myself is a teacher.

Strolling along night streets of Pyongyang, I saw so many students and workers studying till late hours under street lamps. Sitting on lawn separately or in groups, they were memorizing their texts. Boy and girl students were also seen among them. This is a society where it is not strange to see women with a baby strapped to their back threading their way along a crowded street in the daytime reading a book.

Everyone snatches short moments of time to study, in the hotel, hospital or even on the back of a lorry while faithfully performing their duties. It is said that all people of this country study two hours or so every day. They do so not by coercion or for examination (Of course, the students take

examinations), but because they are aware that it is for the good of themselves and the whole of society.

There is a great gap between the social institutions. The people of the Republic say, "This is our own way. You need not copy after it." But, anyway, it is happy to see the spirit of industry, study and art established and incorporated into daily life in conformity with the common goal of society.

We saw many scenes showing factory workers, farmers and intellectuals studying all alike to master the Juche idea and striving to embody it in the execution of their revolutionary tasks. One's own happiness means the happiness of one's collective, the happiness of the popular masses and the state. They think precisely by doing so they are holding President Kim Il Sung in high esteem with undivided loyalty. All are persuaded that in order to build an ideal society the entire people should consummate the remoulding of men, and they are doing so actually.

I have referred to some instances so far. Here is a country where people are vigorously marching in columns, with a high pride, along the road of Juche (independence, self-support and self-defence). The leader and the masses are firmly bound together with kinship ties.

The sounds of construction are echoed ever louder and all people are advancing to improve their livelihood. I sincerely wish independent, peaceful reunification of Korea and world peace.

Kawabe Jiro

CHILDREN IN THE REPUBLIC

After passing a night at Beijing, we entered Pyongyang on July 24. It is a near yet faraway country. It differs from Japan both in the social system and thoughts. When I heard the "...sumnida" (denoting the end of a Korean sentence), I realized with a start that this was not Japan, we had been so warmly welcomed that we had felt as if we were at our own home. The Korean people treated us with the idea that man is the master of everything. We were also moved at the enthusiastic welcome accorded us by children. They were cheerful, disciplined and full of self-confidence.

All children were animated and gay, leading a vigorous life in the collective.

The collective life is a school for training people, and it seemed to give joy to children. I felt as if they were asking us to observe their splendid country well before returning home.

They sincerely welcomed us waving hands on both sides of the road, applauding, smiling and hanging on our arms.

I felt the words of President Kim Il Sung that children are "kings" of the country were embodied in the whole of society. Education of the younger generation is carried on in good order by closely combining regular school education, social education and home education. In particular, extracurricular activity, a link in the chain of social education, is carried out with success. There is a magnificent building called Students and Children's Palace on a hillock command-

ing a sweeping view of Pyongyang. There children consolidate their school knowledge into living one and put it to wide use.

Usually children spend evenings at home, but I saw them in streets late at night, perhaps for busy extracurricular activity. Some of them were reading in parks, some others going home in file singing songs, and yet others helping their mothers in carrying a load. They appeared to take part in various functions. The streets looked peaceful with security well maintained. The teaching of President Kim Il Sung that all students should know to play one or more musical instruments was carried into effect everywhere. Wherever we went, we had opportunities to see performances of accordion, light music and chorus, dance, etc. I could see the bright future of this country in those children's clear eyes and sunny faces.

Children welcomed us with their whole hearts, full of confidence and cheerful, at senior middle school, Students and Children's Palace, Children's Union camp, primary school and everywhere.

In developed industrial countries like Japan the problem of children's delinquency has become a headache and society is turning more conservative. I think this reflects the social feeling of misgivings for the gloomy prospects of tomorrow. And I think my fortnight's study and inspection in the Republic gave me the key to this question. I seemed to see the rosy future of this country in the sight of its cheerful and vivacious children and in its enormous efforts directed to education for intellectualization of the whole society. There I felt bright rays of light which would break the darkness overhanging a society like Japan.

THE COUNTRY FOR THE PEOPLE

We landed at Pyongyang Airport. Little girls in Korean costume greeted us with bouquets.

Looking down from the sky, we saw the well-tended fields of the Republic divided into large and small plots. Brooks running down from the mountains and large rivers flowing into the sea are all embanked neatly. Men's meticulous care is felt in all nooks and corners.

It takes about 30 minutes by car to Pyongyang from the airport. The streets are well marked off by greenbelts, where pink cosmos are blooming beautifully in the sultriness of the late rainy season.

A week later, we went to Mt. Myohyang from Pyongyang. It took us about four hours by train. Garden zinnias were in flower almost up to the railway sleepers. As the flowers came to an end, then soy beans were growing in neat rows in the space scores of centimetres wide. Looking out farther, we saw maize densely planted from the roadside up to the tops of hillocks.

Vacant lots were also planted with maize. We could perceive the traces of efforts to plant even one more stalk of maize though the land was not fertile, I seemed to see people standing there.

With a gardener's shovel in hand, a woman who seemed to live in the vicinity was putting pebbles around roadside flowers to protect them from being run over.

The thought occurred to me that this is a country of working people, who are its masters.

They say that the clown of a circus shows the national traits and spirit of the country concerned.

The clowns play a satire directed against the unfair fortune builders of south Korea. Two clowns run into each other in darkness while trying to steal a money box to bribe their US master and come to grips and fight till they both fall down. The scene is enacted at a quick tempo. Unable to understand the language, I only saw their actions. Spectators continuously burst into laughters. The US imperialist is the target to which hatred is directed, but it seemed that the satire was represented so that the underhand fortune makers of south Korea might look pitiable.

The light was dimmed and three girl acrobats appeared overhead on swings in the dazzling rays of spotlights. Their costume was so visionary and beautiful that it reminded me of the old legend of Korea on fairies. The circus theatre with thousands of seats was filled to capacity with young People's Army soldiers, Pyongyangites, people from the provinces, and so on. The theatre is well-appointed with its equipment fit to last scores of years or more.

I heard that Pyongyang whose population was over 400,000 in 1953 was showered with 428,000 bombs during the Fatherland Liberation War. I sincerely hope to see Korea reunified as early as possible.

All the facilities and organizations of this country which have the word "people" in their name should add the word "for" before it. All facilities are devised conveniently "for the people", and those who are affiliated with some organizations work "for the people" without wasting even a minute.

This manner of life is called the "Korean fashion" today.

This country has been built by President Kim Il Sung. You can hear people say so anywhere in the streets. This view is permeated deeply in life and in the mode of action, which seems to be communicated as it is even to foreign visitors to Korea.

It is a country where the situation is most strained, its prospects are most bright. This is why the Republic is attracting the attention of the whole world today and the Juche idea which is the guiding principle of its nation-building has a strong magnetic force as an idea the people of the world cannot resist learning from.

Yamanaka Masakazu

A COUNTRY GIVING PRIORITY TO EDUCATION

As the saying goes, “Eternal prosperity of a country is decided by education.” Social progress and national prosperity are inconceivable apart from education for any country and people and at any time.

When recently “education of the decline” has become a social problem in Japan, I had an opportunity to visit the DPRK, the “model country of education”, as a member of the sixth delegation of the Teachers’ Union of Japan visiting Korea from September to October 1981.

It was my first visit to Korea, and everything I saw and heard impressed me deeply, for I realized that the socialist revolution and building of socialism were pushed forward with the Juche idea as the guiding principle, and at the basis of all this was the correct educational policy mapped out at every stage of the revolution and education was kept ahead of all other work.

I would like to report on the education of Korea before and after liberation, and today when its people are pressing forward towards the future.

EDUCATION UNDER COLONIAL RULE

During Japanese imperialist colonial rule which started in

1910, no education system existed for the Koreans. There was only education for assimilating and turning the Koreans into subjects of the Japanese Empire. Politically, the Koreans were denied freedom of assembly, association, speech and the press and economically, ousted from their land by the “land survey ordinances” and suchlike. And the Japanese plundered all natural resources as they pleased. Ideologically, a policy for stamping out the nation itself was pursued—the Koreans were deprived of their spoken and written language and even were forced to change their names which were symbols of men themselves into Japanese names. As a result, 80 per cent of the Koreans remained illiterate.

Owing to the Japanese policy of national obscurantism there were in the northern half of Korea only 1,372 primary schools with an enrolment of over 870,000, 44 middle schools with 19,800 and only six normal schools. There was no technical college and university.

In the 1920's when he set out on the road of revolution, President Kim Il Sung declared that without defeating Japanese imperialism there could be no happiness for the Korean people and unfolded the anti-Japanese revolutionary struggle.

He organized educational work for the Koreans including youth and students by using different methods such as reading circle, lecture meeting, discussion, gathering for expressing one's impressions of a novel and for poem recital, play, propagation of revolutionary songs, etc.

Even during the arduous anti-Japanese armed struggle in the 1930's President Kim Il Sung, foreseeing the future of the motherland, set up a school in every “guerrilla base-liberated area” to give free education to the children and formed the Children's Corps in his efforts to rear the

dependable reserves of the Korean revolution.

He encouraged children by saying:

“You are all flower buds of our fatherland, pillars of its future.

“When you are cheerful, we are cheerful, too, and when you are growing well, we feel new courage.

“No matter how difficult the situation is, don’t lose hope, don’t be pessimistic. Grow up fast and quickly into excellent workers of the fatherland with conviction of victory....” Even today this behest is faithfully carried out.

In the Programme of the Association for the Restoration of the Fatherland which was the anti-Japanese national united front organization founded by himself in 1936, President Kim Il Sung declared, in defiance of the brutal suppression under Japanese rule, that it aimed **“to abolish slave labour and slavish education; to oppose forced military service and military training of young people; to educate people in our national language, and to enforce free compulsory education.”**

EDUCATION AFTER LIBERATION

Korea was liberated on August 15, 1945. Before liberation the Koreans had been denied an opportunity of education, and cadres and technicians in administration offices and factories were all Japanese. There was no Korean engineer. Liberation found Korea with only a few men capable of operating a locomotive engine. Illiterate adults counted 2.3 million, a quarter of the population. It is indeed amazing as a

“miracle of the 20th century” that despite such handicaps the country has developed education to eminence of today in a short period of time.

Even in the arduous work of nation-building right after liberation, education was placed in the forefront. The Provisional People's Committee of North Korea took up the question of producing pencil as its first agenda item. The funds needed for building schools were raised in the form of grain donation by patriotic farmers who had received land and turned out in the general ideological mobilization movement for nation-building. Also a campaign against illiteracy was unfolded to abolish illiterates and raise them to the level of the fourth graders of primary school at least and adult schools were opened all over the country. As a result, illiterates were gone in only a few years.

President Kim Il Sung founded the Korean Children's Union on June 6, 1946. He said that its members were future hopes and flower buds who would bear the future of the country on their shoulders. Saying, **“We grudge our children nothing and must give the best things to them,”** he showed boundless care and deep interest in the education of the younger generation. During the grim ordeals of the Korean war started by the invasion of the US imperialists in 1950 when the destiny of the country and the people was at stake, he took care that education work continued without a break and classes were held underground in spite of the war fire. After the war, he took steps to build schools first on the ruins.

- * Universal compulsory primary education was introduced in 1956.

- * Universal compulsory secondary education was started in November 1958.

- * Free education was made universal in April 1959.

* Universal nine-year compulsory technical education was enforced in 1967.

* Universal eleven-year compulsory education was completely introduced in 1975.

As is clear from this, education work made rapid progress in a short period of time. At present the number of schools is as follows:

- * Primary schools (four years) over 4,800;
- * Senior middle schools (six years) over 4,300;
- * Colleges (three years) 600;
- * Universities (from two to six years) over 170.

In the northern half of the Republic tuition is free in all schools up to universities. It is said that the state bears enormous expenses for the students and pupils whose number exceeds half the population. This is quite inconceivable for us Japanese who live in a highly developed capitalist society. The Programme of the Association for the Restoration of the Fatherland has come into brilliant flower in liberated Korea today which is called a "country where children are kings". Extracurricular cultural facilities are found everywhere, such as students and children's palaces, the Children's Union camps, children's libraries and children's playgrounds. At the same time, an educational policy has been adopted for all people to study while working and Korea has thus turned into a "land of learning" where all the people study.

PREPARATIONS FOR THE INTRODUCTION OF COMPULSORY HIGHER EDUCATION

In his report to the Sixth Congress of the Workers' Party

of Korea, President Kim Il Sung advanced the policy of intellectualizing the whole society and stressed that preparations should be made in a far-sighted way for the introduction of compulsory higher education.

The preparations are well under way on the basis of the introduction of universal eleven-year compulsory education and in accordance with the idea that **“Socialist education is teaching man to be an independent and creative social being”** as stated in the *Theses on Socialist Education*.

For the effective introduction of compulsory higher education, university teachers are actively trained at Kim Hyong Jik University of Education and, at the same time, the postgraduate courses and doctoral institutes of universities are expanded to train able teachers.

While increasing regular universities and colleges, the institutions of higher education for those who study while on the job will be increased extensively in the future, and those who find it inconvenient to commute will be enrolled in a correspondence course, which will allow them to attend school for lessons only a few times a year.

In the Republic where factory colleges were set up long ago, a recent press report says that farm and fishermen's colleges are opened one by one in each region and the preparations are under way for starting the University on TV (already started—*Ed.*).

The Republic which has already introduced universal eleven-year compulsory education in the wake of universal compulsory primary education, universal secondary compulsory education and nine-year compulsory technical education, has set compulsory higher education as its immediate goal, something unprecedented in the world. I wish success in its realization.

In this age of Chajusong, the developing countries learn from the Juche idea and, following the example of Korea, a “model country of socialism,” apply its experience to their revolution and construction and intensify the education of their young people, the rising generation.

Concluding this report, I resolve as a Japanese teacher to overcome the “declining education”, open up the path of national education for the sons and daughters of Korean residents in Japan who are enrolled in Japanese schools, and intensify the solidarity movement supporting independent, peaceful reunification of Korea.

Nagai Hirobumi

DEMOCRATIC NATIONAL EDUCATION OF KOREAN RESIDENTS IN JAPAN

1. ON PRESIDENT KIM IL SUNG'S IDEA OF EDUCATION AND HIS SOLICITUDE FOR THE EDUCATION OF THE SONS AND DAUGHTERS OF KOREAN NATIONALS IN JAPAN

In his *Theses on Socialist Education*, President Kim Il Sung stressed the importance of education as follows:

“Education is one of the decisive issues for the revolution and the fate of the nation. Without education there can be neither social progress nor national prosperity, at any time or for any nationality.”

“Socialist education is teaching man to be an independent and creative social being.

“Man can be an independent and creative social being only when he is conscious of his independence and his creative ability. Independent consciousness and creative ability are not born. No man is born with an ideology or knowledge. Through education man acquires an independent ideology and the knowledge of nature and society, and cultivates the creative ability to recognize and alter the world.”

The President's Juche-motivated educational theory that the basic principle of education resides in the remoulding of

man to change his ideological consciousness is absolutely correct.

The President said that by national education of the Korean residents in Japan he meant teaching their children Korean language and bringing them up as Koreans and added that this was his greatest desire. He pointed out that the national education of Korean nationals in Japan is not a mere educational work but an important national, patriotic work because it is aimed at restoring and defending the nation. He said that the country attaches great importance to the national education of Korean nationals in Japan and will continue to aid this work materially and morally in the future, too. Saying that the country is responsible for the education of Koreans in Japan, he urged that it should not grudge educational aid to their sons and daughters even if this prevented building two or three factories, and that the aid should not be given only once but be continued. In April 1957 he sent educational aid and scholarship funds worth over 121 million Japanese *yen*. And by October 1981 he sent to the Central Education Association of Koreans in Japan a total of over 31,651,220,000 *yen* on 82 occasions as educational aid and scholarship funds for the development of the democratic national education work of Chongryon (the General Association of Korean Residents in Japan).

Perhaps no instance of paying such prolonged attention to the education of overseas compatriots will be found in any other country.

2. CHONGRYON'S STRUGGLE FOR THE DEVELOPMENT OF DEMOCRATIC NATIONAL EDUCATION

I express my respect for Chongryon which is strenuously making every effort for carrying out national education as taught by President Kim Il Sung.

Chongryon sets it as its aim to give the right education to the sons and daughters of Korean residents in Japan.

“Education given by Korean schools aims at training all sons and daughters of Korean residents in Japan to be able personnel capable of contributing to the development of the homeland and the nation. It aims at training the Korean youth and children to be personnel who, though born and living in Japan, have firm national consciousness as Koreans, a high level of scientific knowledge, lofty virtues and sound body, and to be genuine Koreans who shoulder the future of the country and the nation.

“Education given by Korean schools for that purpose is:

“firstly, an education reflecting the desire and aspiration of the Korean residents in Japan to rear their sons and daughters to be respectable Koreans;

“secondly, an education guiding the children to establish national Chajusong and acquit themselves well in all fields in the future with a pride in themselves as Koreans;

“thirdly, an education leading the children to be capable of holding their own among the people of other countries including Japan.”

As is to be seen the education given by Korean schools is an education which is based on the will and aspiration of Korean nationals in Japan to contribute to developing the country and the nation and provides a bright future to their sons and daughters. This education is called democratic national education.

Originally, education is a comprehensive process of moulding men in which knowledge, techniques, culture and traditions accumulated so far are passed on to the rising generation for the maintenance and development of society so as to suit them to the given society.

As the Japanese children grow up to be Japanese by receiving Japanese education from childhood, so the Korean children in Japan grow up to be Koreans. Thus, they can be socially competent beings.

Education in Korean schools is called national education because it guides the sons and daughters of Korean nationals in Japan to live as Koreans, aware and proud that they are of the Korean nation.

Such national education is absolutely necessary for people living abroad.

In order to attain this goal of democratic national education of Korean nationals in Japan, a middle school was set up for secondary education in Tokyo in October 1946. Democratic national education made rapid progress after Chongryon was founded on May 25, 1955. With the establishment of Choson University in April 1956, a well-ordered education system was set up from kindergarten up to university.

At present there are six-year primary schools, three-year middle and high schools and four- and two-year universities. Children of the Korean nationals in Japan receive democratic

national education at regular schools which count 153 throughout Japan and various other schools such as afternoon and evening schools, national classes, correspondence course, etc.

The Koreans who live in Tokyo and are united around Chongryon are so zealous for the education of their children that they built a Korean hall of culture in the Korean Middle and High School in 1971, which has superb combined sports and art facilities unknown to any Japanese high school, and thus the educational environment was radically improved.

3. THE CONTENT OF EDUCATION AT KOREAN SCHOOLS

Korean schools teach young people to have an infinite love for the socialist homeland which leads the world, with self-respect and national pride as youth and children of the DPRK, and to guard their country dependably. At the same time, they cultivate them in the spirit of international friendship and solidarity with the peace-loving people of the world.

They direct great efforts to the teaching of the mother tongue and put stress on the study of the history, geography, economy, culture, etc. of their homeland.

Attention is paid also to the study of natural sciences and foreign languages, sports and cultivation of aesthetic sentiments, and education is geared to the end of training reliable builders of the country who will be mentally, morally and physically fit.

In the Republic where children are “kings” of the country, we witnessed educational conditions impeccable in all respects, in which young people were studying to the best of their ability to grow up to be competent builders of socialism. The content of education here at the Korean Middle and High School in Tokyo is also consistent with the correct policy to materialize the purpose of democratic national education.

4. DEMOCRATIC NATIONAL EDUCATION IN BLOOM

A grand music and dance epic was staged in honour of the tenth anniversary of the introduction of universal compulsory primary education in the Tokyo Metropolitan Gymnasium on December 13, 1966. At that time the audience counting as many as 13,000 were greatly struck at the performers' high artistic skill.

I jotted down my impression on the spot, which runs:

The first scene “Black Clouds Hang Low over the Motherland” vividly depicts the Korean people groaning under Japanese imperialist rule. In the second scene “For the Independence of the Motherland”, I was deeply moved by the performance of the bugler who discharges his duty faithfully till he is felled by an enemy bullet, guarding unity and cohesion during the arduous anti-Japanese armed struggle in the 1930's.

In the fourth scene “Yangsando”, girls with flowers and fans in their hands dance a national dance in an ecstasy against a backdrop showing a full moon, a lake and an ancient

capital. A picturesque scene unfolds as in a dream with enchanting tunes and rhythmical dancing.

In the fifth scene “Bumper Harvest Dance—My Socialist Motherland, a Land of Chollima!” girls merrily dance a bumper harvest dance on the beautiful stage. The dance is rich in national flavour and its unique performance is excellent. The representation of ripe grains and fruits is impressive.

The scene “Flowering National Education” gives a fine artistic portrayal of workers who turn out and make vigorous efforts to build a school, children who grow fast under the loving care of their mothers, boys and girls who gather joyfully at the newly completed school building, a dance which expresses the joy of national education unfolded against the backdrop showing the sun, sun flowers and Chongryon office, and free, cheerful boys and girls who will shoulder the future of the country.

In the scenes “Joy of Repatriation” and “For Friendship between the Korean and Japanese Peoples”, the dance of friendship between the two countries grows in scope gradually. The background showing an azure sky and a rippling blue sea blends with the music in good harmony. The song of friendship between Japan and Korea, “Tokyo-Pyongyang”, resounds through the hall, developing into a grand chorus of the 13,000 audience.

The seventh scene graphically shows the tribulations of the south Korean people trodden underfoot by the US imperialists and the peoples firmly united for the independent, peaceful reunification of Korea.

Amidst the loud cheers “Long live Marshal Kim Il Sung!” and “Long live the DPRK!” the scene changes into a solemn chorus and the curtain falls.

Thunderous applause bursts out shaking the hall. All

scenes are touching and give deep impressions such as I have never received from conventional art performances.

The composition of the stage is strongly impressive in that the music of the orchestra, performance and the backdrop are harmoniously blended into one. It all fully demonstrated the fine fruits of democratic national education.

The mass game played at the Komazawa Stadium in 1971 in honour of the 15th anniversary of the introduction of universal compulsory primary education was a fine result of the collectivist sports art the central idea of which was unity and cohesion. Its content was such that Japanese schools would hardly be able to produce.

In the autumn of 1976, an art performance was given at the Korean Hall of Culture in honour of the 20th anniversary of the introduction of universal compulsory primary education. The performance was more forceful and more refined than the previous one, and its artistic skills also showed a further improvement. This was a graphic illustration of the efflorescence and development of the Juche art and the success in democratic national education.

On September 27, 1981, a grand sports meet was held on the playground of the Korean Middle and High School in Tokyo in honour of the 33rd anniversary of the founding of the Republic and the 35th birthday of the school. At the entrance to the venue stood an arched gate bearing the slogan "Let us found the Democratic Confederal Republic of Koryo as early as possible!" vividly showing the Korean people's desire to reunify the country independently and peacefully by their united strength. The mass game, which had the country's reunification as its main theme and was opened with the singing of the *Song of General Kim Il Sung*, lasted for an hour. Dynamic and graceful, its scenes well harmonized with

music, it was really a piece worth seeing.

On the occasion of a gathering for Japan-Korea educational interchange, I inspected a class of world history at work. A lecture was being given on the French Revolution in Korean.

In dealing with the French Revolution, it is the rule in Japanese high schools to conduct the lesson with an eye to the entrance examination of university and college, teaching the historical facts as a knowledge from the ancient regime which was the remote cause of the revolution to its outbreak, progress and upshot, then from the Napoleonic epoch to the Vienna system.

But in the Korean Middle and High School, the lesson on the French Revolution was conducted by the teacher in such a way as to analyse together with students its causes and effects and examine whether it was instructive to socialist construction in the motherland or not, that is, history was taught as a practical and scientific learning which links events in world history with the construction of one's country. I think lessons in history should be given as a practical learning conducive to the shaping of the future like this.

Teachers of the Korean Middle and High School study teaching materials till late at night just for giving an hour of lesson. They also hold lessons open to inspection, exchange opinions on each other's lesson and teach a class after reaching an agreement of views. I learned many things from their zeal.

As if in response to their zeal, the students of the Korean Middle and High School will answer at once, "For the motherland" when they are asked, "What do you study for?" Thus, they do not hesitate in expressing their readiness to be men helpful to the building of socialism in their homeland. It

is indeed laudable that they have a pride in their motherland while they live in the capitalist society of Japan.

I think this is due to the great effect produced by democratic national education on the formation of young people's ideological consciousness.

5. ON INTERCHANGE BETWEEN THE KOREAN HIGH SCHOOL AND THE TEIKYO HIGH SCHOOL

When I was serving with the Teikyo High School in 1958, each class of it was overcrowded with 60 or so students. There were "acts of violence in school" or "clashes with the students of the Korean Middle and High School". So, the students became wild and even lessons were obstructed.

Sometimes, uniformed and plainclothes policemen were posted at intervals of five metres from Jujo Station to the school to watch the students on their way to and back from school.

For the first time in the spring of 1961 I visited the Korean Middle and High School alone. As I was walking towards the teachers' room after entering the school gate, all students who passed by me politely saluted me to my great surprise.

Flower beds were well tended and alive with various kinds of flowering plants, and the whole place was clean and tidy.

Inside the school building I found everything polished cleanly, even to corners, and there was even smell of wax.

This I thought was an expression of the spirit of loving

common property, and the good manners were an expression of profound humanity.

Around that time the Japanese government was planning to revise the private school law in part with a design to suppress the Korean schools on the plea of "anti-Japanese education."

If the Korean Middle and High School was given to "anti-Japanese education," how was it that the naive students cordially saluted a Japanese visitor? Could they be double-faced persons to hate the Japanese inwardly but cordially salute them outwardly? No. I thought it was a groundless prejudice.

I learned that the Korean Middle and High School was actively conducting education to promote friendship with the Japanese people and was far from giving anti-Japanese education. From that time on, teachers affiliated with the Teachers' Union started interchanges with the Korean Middle and High School.

In sports, we have already had over 30 times of friendship matches in softball, baseball, volleyball, table tennis, etc.

In 1975, the Korean Middle and High School came to regularly hold friendship softball meets with a dozen of middle schools and high schools in its neighbourhood. After games, they would have a get-together and strengthen their ties of friendship.

And members of the students councils acted as pioneer in beginning interchanges between students.

As for the club activities, football teams have regularly had inter-school matches for long. In the past ten years, the Korean Middle and High School has participated in seven national football championships and won the cup for the first time in January 1975, and then in 1978 and 1980. During the

same period, it was placed first in the inter-high school match once, and came off victor twice in the national sports meets, placed second and third once respectively. Like this, it has gained good results in the interchange.

When we played a football match at the Nishigaoka Stadium, the football team members and teachers of the Korean Middle and High School came to cheer us on although it was a cold winter day.

Besides, interchanges were held between the teams of table tennis, tennis and girls' volleyball. Our *judo* team not only have regular contests with the *judo* crew of the Korean Middle and High School, but we have become so intimate with them that at present the latter come to us for joint training after school.

As for cultural interchange, many Japanese teachers and a hundred and scores of Japanese students saw the *Song of Mt. Kumgang* performed by the Kumgangsan Opera Troupe of Korean Residents in Japan at the Asakusa International Theatre.

In spite of their campus festival, about 20 teachers and nearly 140 students of the Teikyo High School came and saw the "art performance held in honour of the 20th anniversary of the introduction of universal compulsory primary education" in October 1976. Seeing the splendid performance and skills for high school students, some Japanese students discarded their old prejudices and changed their attitude, and came to play the core role in the interchanges with the Korean students.

As teachers took the lead in bringing about interchanges, students followed suit. And with the expansion of exchanges between students, the teachers' contacts deepened further. This process of interaction gave birth to feelings of trust.

As a consequence, there has been no trouble between the two schools in recent time.

In 1978 a decisive turn took place in the improvement of the relations between the Korean Middle and High School and Teikyo High School. Concerning this, a teacher who had been working to promote the interchanges gave his thoughts in the second issue of the *Juche Education*. It reads:

“On November 18 (Saturday) this year, so many teachers got together for the first time on the ground of the Teikyo High School in Itabashi Ward, Tokyo. Surely their number exceeded 100. It was not an easy job, taking a souvenir picture of them. Half of them were teachers of the Tokyo Korean Middle and High School. It was that the teachers of the two schools were going to have a sports meet.

“There is an expression ‘near yet distant’. This was the case with the relations between the Teikyo High School and the Korean Middle and High School in the past. The two schools are situated less than one kilometre off from each other in a straight line. And their students use the same station of the national railway to come to school. They always walk along the same street from the station. Yet, the public considered them to be on the outs. From time to time they enacted a nice scene of fight and evoked wide comment in the mass media.

“Certainly they are of different nationalities, Japanese and Korean. But it was natural that the simple question should be asked if it was right for them to behave like that while living in the same neighbourhood. This was also the opinion of the inhabitants who suffered from the rows of the students and of their parents.

“True, by that time teachers of the two schools in charge of students’ life had had contacts with each other out of sheer

necessity. But their contacts were not always affable ones based on mutual confidence of congenial spirits, but simply no more than businesslike ones.

“Frankly speaking, rather a thick barrier of prejudices and misunderstanding lay between them.

“Without an atmosphere of mutual trust and cooperation between teachers, how could the troubles between students be settled? This was the view duly held by thoughtful teachers. In the Teikyo High School, teachers affiliated with the Teachers’ Union came forth to settle this problem.

“So, they tried first to bring about mutual understanding through sports. Sports exchange of teachers immediately developed into one between students, and before long this resulted in their interchanges in other spheres of activity.

“But the solution was not easy. Failures were repeated and casual prejudices and misunderstanding had to be overcome.

“In 1962, we organized the Japan-Korea Teachers’ Interchange Society with the object of strengthening contacts between teachers and appealed to the teachers not only of the two schools but of other schools to have exchanges.

“Thus, this movement gradually gained in scope, though small in scale at first. This had influence on the students, and their clashes diminished gradually and have all but disappeared now.

“It was a natural course of events that the entire staff of the Teikyo High School thought to hold an athletic meet with the teachers of the Korean Middle and High School with feelings of friendship and trust.

“That day, teachers of the two schools earnestly competed in baseball, tennis, basketball, volleyball and table tennis. *Judo* matches went on successfully even with the participation

of students. The joyous cheers did not abate till dusk."

The Teachers' Union played the core role in tackling in real earnest the problem of the long-standing troubles with the Korean Middle and High School and in turning the matter into an educational problem of the school as a whole. In the process of promoting interchange, the teachers encouraged each other under the slogan "One for all and all for one". Changing a dismal atmosphere at the work place into a cheerful one is up to the collective of the work place itself.

It was also the process of transforming myself according to the Juche idea which says that one is the master of one's own destiny and has the capacity of shaping one's own destiny.

The friendly relations established between us teachers of the two schools through the interchanges had a great impact on the students, too. A girl student who underwent a change through the contacts with the students of the Korean Middle and High School expressed her thoughts in these words when leaving school:

"What I felt most keenly in my three-year long acquaintance with them is that President Kim Il Sung is the father of the Korean people. This is proved well enough by his picture hung in every classroom and by the teaching materials and national musical instruments sent from their homeland for circle activities.

"Students of my age of the Korean Middle and High School always think of their homeland, conscious that they belong to it, and are studying hard together to contribute their bit of knowledge to the building of socialism in their country.

"I heard that the President is always among the people. From this I realized his care for the people and their infinite respect for him.

“I came to know many things about the country called Korea and its people and also the students of the Korean Middle and High School, and have learned many things from them. The more we know them, the greater concern and affinities we feel for them.

“Further, I will tell my friends that students of the Korean Middle and High School are easy to approach. Whoever fears them has to discard such a prejudice and speak to them. Then he will come to know well about the Korean Middle and High School inside out.

“During my acquaintance with them for three years, a great change occurred in my view on things and in my way of thinking, too, as compared with the preceding period. I think I have grown markedly as a human being through my contacts with them.”

While at school, this girl student as an active member of the student council worked as a promoter of gatherings for Japan-Korea educational interchange and energetically pushed ahead with the contacts with the students of the Korean Middle and High School. She is the wife of my colleague now and, while attending the Teikyo Senior Nurse Training School, is actively participating in the gatherings for Japan-Korea educational interchange.

Valuing her wishes, we will, in future, too, strive to maintain and promote the friendly relations between the two schools.

6. PLEDGE AS A JAPANESE TEACHER

By nature, the right to receive national education is a right

of a people based on their national sovereignty and right of self-determination. It is a basic human right none can violate.

As for the 700,000 Koreans in Japan, they are overseas Korean citizens and, therefore, their basic national rights should be respected.

We should study to rectify the biased view on the Koreans and Korean history based on the old Japanese imperial outlook on history and, at the same time, need to endeavour for its realization. We think we can establish a correct viewpoint on the Koreans and Korean history by studying together and realizing fraternal interchanges. Thinking alone is not enough.

It is necessary for us to lead young Japanese people to have a correct view on Korea through day-to-day education. Students are not well acquainted with Korea.

I teach world history to the second-graders of high school now. When I taught a third-year class the politics and economy of socialist countries I told them that the Constitution of the DPRK is an example of socialist countries. At that time I especially emphasized that the complete abolition of taxation from April 1, 1974 was a great revolution which, putting an end to the society where man exploits man, gave birth to the first country without taxes in human history. The students were surprised to hear it.

And the textbooks which exercise great influence on our ideological consciousness have many problems. In particular, they dealt with Korea improperly, and so no correct view on Korea could come from this. This is why its checking and reviewing pose an important task. I believe we should tackle it regularly.

The government policy towards Korea is revealed in the field of education before anything else.

In the 1960's the "bill for partial revision of the private school law" and the "bill on the establishment of foreigners' schools" were placed four times on the agenda of the Parliament in an attempt to divest the Koreans in Japan of their basic right to democratic national education on the plea of "anti-Japanese education" in Korean schools. Later, in 1973, the Japanese government laid the "bill on emigration and immigration" four times before the Parliament with a view to restricting all the fundamental human rights of Korean nationals in Japan.

And whenever problems concerning the fundamental human rights of the Korean nationals in Japan were debated in the Parliament, indiscriminate group outrages were committed against students of the Korean Middle and High School.

Those outrages were provoked by a political force and right-wing student thugs who were trying to ruin national education in collaboration.

This chauvinism, which trumps up charges on anti-Japanese education, is after all a dangerous idea which is heading for imperialist aggression. The recent rightist current is fraught with a menacing tendency, so we should fight for enhancing our vigilance against it.

Many Korean children attend Japanese school, and there are instances of treating them equally with Japanese children from a humanitarian standpoint. But I think this is a mistake. To take such a stand is, in the last analysis, tantamount to helping the government in its national assimilation policy and to virtually practising segregation in education.

Anyway we must lead the children of Korean nationals to have national consciousness that they are not Japanese but Koreans living in Japan. We must encourage them to change

to Korean schools to receive national education.

We hold that the proposal for founding the Democratic Confederal Republic of Koryo aimed at bringing about the independent, peaceful reunification of Korea, the long-cherished desire of the Korean nation, should be put into effect as early as possible.

We also hope that democracy will be established as early as possible in south Korea.

We will further strengthen friendship and solidarity to guarantee the national rights of the Korean nationals in Japan, develop their democratic national education, and maintain peace and democratic education in Japan.

Kawashita Torao

Chapter VI

JUCHE-ORIENTED LITERATURE AND ART IN FULL BLOOM IN KOREA

JUCHE-ORIENTED LITERATURE AND ART

The Juche-oriented literature and art have developed into a popular literature and art unequalled in history which is firmly rooted in the life of the masses.

The Juche-based literature and art have developed in the process of ideological, technical and cultural revolutions to wipe out the legacies of the old society in all areas of social life, to emancipate the popular masses from domination, subordination and social inequality and to materialize the Chajusong of the working masses under the banner of the immortal Juche idea.

The Juche literature and art have performed a great role and task in the Korean revolution and socialist construction as an important component of educational work to remould the popular masses into communist revolutionaries.

President Kim Il Sung stressed long ago the importance of literature and art in promoting the revolutionary struggle. During the anti-Japanese revolutionary struggle he set out the Juche conception of literature and art

that literature and art should serve the Korean revolution, as a powerful weapon of revolutionary struggle and a mighty means of militant propaganda and agitation work.

He also pointed out that the Juche-oriented literature and art perform a great role in the communist education of the working people and in the revolutionization and working-classization of the whole society. At the same time, he stated that it was the most important principle to fully embody the Party spirit, working-class spirit and loyalty to the people in the Juche-oriented literature and art.

Based on this Juche thought on literature and art, President Kim Il Sung scrupulously guided the composition, performance and dissemination of many revolutionary plays and songs and vigorously aroused the popular masses for victory in the revolutionary struggle in the difficult period of the anti-Japanese revolutionary struggle.

Regarding the Juche thought on literature and art as the Party's only literary and art conception, the Workers' Party of Korea led them to actively serve the transformation of the whole society after the Juche idea, thus opening up a new era of the Juche-oriented literature and art.

Today under the wise and seasoned guidance of the Party centre, the Juche thought on literature and art has been brilliantly embodied in all fields of literature, film, opera, dance, music, circus, art, architecture, sculpture and mass game in the DPRK.

As a result, a new era has been opened up in the development of the Juche literature and art which serve the purpose of modelling the whole society on the Juche idea and the true revolutionary and mass literature and art of Juche thrive as never before in Korea.

MANSUDAE ART THEATRE

The Mansudae Art Theatre built as a crystallization of modern engineering and essence of art is situated on Mansu Hill in the heart of Pyongyang, its floor space running into 60,000 square metres.

The theatre has been erected under the guidance of Secretary Kim Jong Il who, exercising all his distinguished artistic talents, showed meticulous care for its designs and every detail of its furnishings and directed its construction so that the Juche thought on literature and art might be fully embodied in it.

In the vicinity of the theatre are the Korean Revolution Museum which epitomizes the glorious course of the Korean revolution and socialist construction, the Grand People's Study House being built in honour of the 70th birthday of President Kim Il Sung as a sanctuary of all-people study (opened in April 1982), the Pyongyang Students and Children's Palace which is a comprehensive centre of extracurricular education to make children and students mentally, morally and physically fit, and large water-works spouting water 80 metres high, etc. So it is seated in the very centre of the educational and cultural zone of Pyongyang.

The lobby is high-ceilinged and spacious, various-patterned marbles are lavishly used for its floors, walls, pillars and stair-railings, its floors are covered with thick carpets, there are brilliant chandeliers and playing fountains reflecting

seven-coloured lights. Thus, the theatre resembles a magnificent palace.

The small hall has a screen and a small stage. The murals of the mountain and Sea Kumgang on both sides change into sceneries of morning or evening glow with the change of the seven-colour illuminations from the ceiling.

The large hall is furnished with all available products of modern science and technology at its highest sophistication and up-to-date apparatuses so as to ensure the best effect of performance; it is designed carefully and with great attention to its every detail. The revolving stage is 40 metres high and 2,000 square metres wide, so that thousands of people can perform on it. Scenes can be changed swiftly and smoothly, for the stage is equipped with many electric motors and hoists.

The backdrop of the stage is done up mainly in the beautiful Korean-painting style and is 4-5 fold deep. It is so constructed as to give three-dimensional, panoramic and real sensations. By an extensive use of screen processes such as slide and film, retrospect sequences of the leading characters, fireworks and natural phenomena like waves and the processes of scenes are dynamically represented to carry away the audience in succession. The lighting fixtures on the ceiling change like a seven-coloured rainbow. The large stage curtain is a gorgeous Korean embroidery as a whole showing the spring scenery of Mangyongdae. The theatre is perfectly equipped on modern lines, including the lighting room, stereo-recording room, stereo-recording control room, colourcasting room fitted with video recorder, make-up room and large and small rehearsal rooms.

Indeed, the Mansudae Art Theatre is designed with the first consideration given to the spectators. On stepping into the theatre, people find themselves turned into personalities

with artistic accomplishments enough to appreciate the world's best stage art.

Under the seasoned leadership of Secretary Kim Jong Il, the revolutionary *Sea of Blood*-type opera introduced the stanza form of libretto, *pangchang*, Korean-style vocalization, national dance, three-dimensional stage art, explanatory titles, and suchlike, which, organically blended into an ensemble, makes it possible to describe the inner world of the characters and present dynamic scenes and thus has admirably overcome the stage limitations of representation. As a result, the old conception of opera has been shattered and the socio-political problems arising in the Korean revolution and socialist construction have been taken up as the main theme. This has led to the birth of a new opera with a high artistic quality, easy to understand and near and dear to the masses.

The dance in the revolutionary *Sea of Blood*-type opera which is national in form and socialist in content expresses the inner world of the leading character vividly and realistically, so that the level of development of the story and representation rose higher.

With the organic combination of a large revolving stage, backdrop, scenery and property, screen processes, and the deep, three-dimensional stage art based on laconic, vivid Korean paintings successfully did away with the limitations of the conventional stage which could not but fix the life environment of characters, and made it possible to realistically represent the actual life of the leading character in the dynamic stage composition.

THE JUCHE-ORIENTED CIRCUS

President Kim Il Sung set up the State Circus in the difficult conditions of the Fatherland Liberation War and paved the way for developing the circus along national lines, laying the foundation of a new Juche-oriented circus.

The Pyongyang Circus is situated on the open, beautiful bank of the Potong River. It is domed and has a round lobby, a circular arena surrounded by tiered seats for over 1,800 spectators and automatic level stage.

There is no pillar within the circular hall, and all the flying outfits for trapeze, rope dancing and stunt flying, etc. are all controlled in the central part of the round ceiling. There are large rehearsal rooms, animal cages and make-up rooms, circus school, various welfare facilities and all other arrangements. The Pyongyang Circus has everything furnished for the convenience of the spectators, and is a well-designed modern building which can ensure an adequate display of circus techniques.

President Kim Il Sung taught, according to the Juche thought on literature and art, that the circus should be created in combination with gymnastics and art, making effective use of national tradition, in order to educate the people in socialist patriotism. Thus, he ensured a rapid progress of the Juche circus.

The creation of the Juche circus has made brisk headway by embodying the Juche thought on literature and art. The peculiar, excellent traditions and legacies of Korea in

stunts were excavated and critically inherited and developed to suit the aesthetic sense and emotions of the Korean people in the Juche era when the Korean revolution and socialist construction are pushed forward. Thus, the works such as the "Jumping Seesaw" and "Rope Dancing" rich in national colour have been created. The works such as "Cheerful Electricians", "Spidermen", "Assembly of a Crane" and others showing the spirit of industry in which the Korean people are actively promoting socialist construction, and the highly polished works with a high ideological and artistic quality such as "Sailors", "Cheerful Cooks" representing the courage, mettle and optimism of People's Army soldiers have been produced in a large number.

Based on the Juche idea of President Kim Il Sung and under the seasoned guidance of the Workers' Party of Korea, the Juche circus today commands the love of the popular masses and makes great progress not as an amusing or curiosity-exciting entertainment but as a revolutionary socialist national circus to inspire the people to the revolution and construction.

FILMS, PAINTINGS AND LITERATURE PERMEATED WITH JUCHE

Film, as a synthetic art, has filled a very big role in bringing about an impressive development of Juche literature and art. At the same time, the development of film has stimulated the progress of heavily national-flavoured music and art with revolutionary content. Further, the production

of revolutionary films has activated the creation of revolutionary operas, plays, novels and songs.

President Kim Il Sung said:

“Indeed, various forms of arts are all necessary for educating the working people and youths, but efforts should be focussed above all on novels and films. In particular, fine films should be produced in a great number.” Thus, he has kept the development of film art before any other kinds of art.

Especially, film art with a strong power of appeal and agitation has performed a great role in accelerating the modelling of the whole society after the Juche idea and in mobilizing all the people for the revolution and construction by reeducating them.

In order to embody the Juche thought on literature and art, it is essential to write fine works.

This task has been brilliantly performed by the theories on communist humanics, seeds of works and speed campaign laid down by Secretary Kim Jong Il, so that all of Juche literature and art as well as Juche film art have developed by leaps and bounds. Further, film art and literature have achieved rapid successes through the simultaneous promotion of the novelization of films and the filming of novels and literary works.

In 1963 the Pyongyang Students and Children's Palace was built on Changdae Hill in the heart of the city. There are the Korean Revolution Museum, the Mansudae Art Theatre, the Grand People's Study House and the Korean Central History Museum in its vicinity, and so it is really situated in the educational and cultural zone of the city.

Half way up the sloping road leading to the palace, there are waterworks spouting water sky-high and flower beds, and

sculptures showing Children's Union salute, sports, dance and instrumental performance arranged in tiers. In the centre of the yard before the entrance there stands the bronze statue of President Kim Il Sung embracing boys and girls of the Children's Union, flanked and fronted by sculptures depicting the students and children standing at attention.

In the middle of the site with a space of 50,000 square metres stands the five-storeyed main building, flanked on the right by a gymnasium decorated with murals portraying rings and calisthenics, and on the left a 13-storeyed building equipped with an astronomical observatory and an observation platform. Behind the main building stands the palace theatre with 1,100 seats. In the evening the whole buildings are resplendent with beautiful illuminations, and neon signs showing slogans, a pen, gears and books blink and make the palace stand out beautifully on the hill.

The palace has 500 large and small rooms, where more than 10,000 children are daily engaged in extracurricular activities. Performances are given every day and 1,100 people can see them.

Circle activities are varied so that they can meet the hopes of all the pupils undergoing compulsory 11-year education. The term of circle activity is one year, and that of the circle for propagation of general knowledge is 30 to 50 hours.

The palace is staffed with more competent and experienced teachers than those of ordinary schools. Over 500 full-time teachers and more than 1,000 excellent part-time teachers take charge of guidance.

Let me introduce some of the contents of the circle activities we saw there.

(1) Gymnastics

- Calisthenics circle
- Table tennis circles for boys and girls
- Boxing circle
- Volleyball circle
- Basketball circle

(2) Sciences

- Circle for studying the revolutionary idea of Marshal Kim Il Sung
- Astronomical and meteorological circle
- Geological circle
- Prophylactic medicine circle
- Automobile circle
- The room for the Children's Union activists

(3) Art

- *Kayagum* circle (national instrument)
- Oral circle
- Piano circle
- Accordion circle
- *Haegum* circle
- Korean dance circle
- Sewing-machine embroidery circle
- Embroidery circle
- Drawing circle
- Korean painting circle

The Students and Children's Palace is a perfect social education establishment for pupils and students, and its educational idea is elucidated in the *Theses on Socialist Education*. Students and children's palaces and halls are found in many parts of the Republic. At present the distinctions between town and country have almost disappeared. The annual national competitions between students

and children's palaces show that the level of the provinces has risen so high that even the Pyongyang Students and Children's Palace lags behind them in some items.

In order to train the succeeding generation who will shoulder the future of the country, the students and children's palaces perform the role of backing up and supplementing school education by developing the knowledge acquired at school into a living knowledge useful to society and revolutionary work.

While the parents are away at work, the children attend school in the morning; they spend the lunch time at home with their parents; in the afternoon they participate in the extracurricular activities at school or students and children's palaces or in the collective organizational activities of the Children's Union and the League of Socialist Working Youth to deepen their practical studies. So there is no case of children falling into delinquency. Since the working hours of parents coincide with the studying hours of their children, the parents can apply themselves to their work free from worries about their children.

President Kim Il Sung attaches the greatest importance to educational work and, at the same time, making much of the children, has taken great care of and made tremendous state investments in the education of the younger generation who will complete the revolutionary struggle and construction work. Institutions of social education such as students and children's palaces are open to free use, to say nothing of the educational expenses being paid by the state. I had been told that children are "kings" of the country, but the realization of its real meaning came to me when I inspected the Pyongyang Students and Children's Palace and saw children freely and earnestly engaged in various circle ac-

tivities and absorbed in rehearsal and study to learn more than one technical skill, to master more than one musical instrument, and to become proficient in more than one sports.

Nakanishi Tadashi

THE ARTISTIC CITY PLANNING OF PYONGYANG, THE CAPITAL OF JUCHE

Pyongyang, the capital of the Republic, has a long history of transforming nature and society and of repulsing the foreign aggressors.

Pyongyang is a historic city where Koguryo, an ancient state of Korea, moved its capital in the 5th century, 427, and created a brilliant national culture over hundreds of years and handed down the cultural heritage to posterity.

In its long history, this city suffered from severe natural calamities and sometimes had to fight back foreign invaders.

To take an example, the Potong River, once called a "river of tears", which flows through the western part of the city, overflowed in 1942 washing away more than 2,000 *chongbo* of fertile land, demolishing over 1,000 houses and producing over 50,000 victims. During the Fatherland Liberation War started in 1950 the US imperialists dropped 428,000 bombs on Pyongyang, or more than one bomb per head of its population numbering 400,000. Thus, the destruction was such that it was said no whole brick was left in the city and the city was reduced to ruins. It was alleged that it would never rise to its feet again in 100 years' time. This was the situation only 27 years ago.

Today, however, Pyongyang has turned into a peaceful place where multi-storey buildings stand in rows along its broad streets, which are lined with flowers and trees, birds

singing among them. It appears as if there had been no destruction.

Indeed, Korea is divided and the situation is strained. But the streets of Pyongyang we saw were very beautiful. The traces of ruins have been completely removed, and Pyongyang has been built into a modern, well-proportioned city conveniently laid out for the life of people, the masters of the country.

(1) THE POTONG RIVER IMPROVEMENT PROJECT

The Potong River which was once called a “river of tears” and a “river of grudge” has become a river submissive and giving pleasure to the people.

Under the on-the-spot guidance of President Kim Il Sung the project was started on May 21, 1946. This was an event in the first stage of the reconstruction of Pyongyang. The photographs of those days show that neither factories nor bulldozers were available, but there were only spades and pole-carriers. However, the people together with the President removed over 420,000 cubic metres of earth for more than 50 days to construct five kilometre-long embankments and dig 10 kilometre-long canal, and built a grand recreation ground more than 300 *chongbo* wide. Photographs of the years of Japanese rule show only shabby huts and plains overgrown with weeds. But now, after postwar rehabilitation, how does it look? Wide avenues such as Cholima, Changgwang and Ragwon Streets stretch out, which are lined with the Changgwang Health Complex, People's Palace of Culture, Pyongyang Circus, Pyongyang Indoor Stadium, the Victorious Fatherland Liberation War

Museum and so on, and 6-, 15- and 18-storey apartment houses for workers stand in rows here and there, surrounded with luxuriant street trees and green parks. It is a vast culture district now. Under the weeping willows, poplars, platans in the spacious parks are benches and red candle, salvia and other flowers are in full bloom. Citizens are seen enjoying their rest at the boating place, swimming pool and other sports and amusement facilities.

(2) POSTWAR RECONSTRUCTION WORK IN PYONGYANG

From the rooftop of the Students and Children's Palace situated on a hill with a fine view in the middle of the city, we looked out on the city. The thick lines of green street trees planted at the same intervals threaded through the length and breadth of the city and the trees of parks and recreation grounds looked like big lumps. In the conveniently-situated districts covering the central part of the city and main streets, multistory apartment houses stand in rows looking like castles. A little way to the north soar the Korean Revolution Museum and the bronze statue of President Kim Il Sung, and beyond is the Chollima Statue. Right before the palace comes in sight the Mansudae Art Theatre with a huge fountain in the front garden. We saw the music and dance tale *Song of Paradise* at this theatre with a floor space of 60,000 square metres. The stage is 2,000 square metres wide and 40 metres high, so that several thousand persons can perform on it. The building is representative in both the

inside and outside decorations. The theatre was built under the leadership of Secretary Kim Jong Il, the successor to President Kim Il Sung, who is versed in art. Turning to the west, we see the Potong River flowing among heavy foliage, on the banks of which stand public buildings including the People's Palace of Culture with the folds of hip-saddle roofs which look like flocks of cranes flying along the riverside. To the south the buildings of the central government organs and the Grand People's Study House with large hip-saddle roofs and Kim Il Sung Square which is often used for festival events come into view near at hand. Across the Taedong River brimming with water to the brink lies the East Pyongyang district. The 170-metre high Tower of Juche Idea is nearing completion. Farther away, many cranes are at work on the construction site of 30-storey apartment houses. They say that each flat has a floor space of 140 to 170 square metres. Looking round, I hear no traffic noise and all is quiet. Really it is a perfect city planning. Picturing the outlook of Pyongyang forming a wonderful panorama before my eyes, I tried to put the photograph of war ruins I saw in the museum on it again and again, but in vain.

It was at the time of the Korean war when fierce battles were fought against the US imperialists that such a far-sighted reconstruction plan of Pyongyang was mapped out under the leadership of President Kim Il Sung. Saying that the unjust war is bound to fail and the just war triumph, the President foresaw the victory of the country and called back many teachers and students from the front to the universities so that they might resume their researches and studies, and prepared for founding a university of construction.

The President said that so long as there existed the people,

the land, the Party and the people's power after the war, a new life could be built no matter how heavy the destruction might be and how difficult the situation. It is a common knowledge that Pyongyang has been built into such a fine city of culture through the creation of the "Pyongyang speed" in the reconstruction work which started with the building of educational institutions, and this is due to the efforts of the people encouraged by the confident instructions of the President.

(3) TRAFFIC NETWORKS

The streets stretch out neither like ribs of a fan, nor like a chessboard as in the city of Sapporo. They run along the Taedong River in the east and the Potong River in the west in such a way as to make effective use of the rivers. In some places they are connected with each other by a two-level crossing. They are paved well, wide and clean. Buses, trolley-buses and lorries are prevalent and passenger cars are sparse. They run at a high speed. Pedestrians cross the streets according to the signals of the traffic controllers. In the middle of the road there is the safety zone and so people and cars pass smoothly. No bicycles are to be seen and many people go to work on foot in the morning and evening because their work places are near. Another traffic medium in the city is the subway. There is the north-south Hyoksin line (opened in 1973) and the Chollima line (opened in 1978) crossing it. The projects for extending the underground railways are now well under way.

The subway trains run at the interval of two to three minutes between 6:30 in the morning and 1:30 at night. Every day 300,000 people use them. We visited the subway twice. The platform we went down to by the fast-moving escalator and that of every station we passed in the train struck us with the impression that "This is a veritable art gallery." For example, the walls of the platform at Hwanggumbol Station are covered with large murals done in the Korean-painting style which depict President Kim Il Sung and peasants rejoicing over rich crops reaped thanks to the Juche farming method on the irrigated, electrified, chemicalized and mechanized cooperative farm. The upper parts of the pillars are decorated with well-ripen rice ears, the walls with a row of chandeliers shaped like grape clusters. At Kwangbok Station there is a morning scene at a secret camp in the guerrilla base built in the vast area on Mt. Paekdu during the anti-Japanese armed struggle. At the end of the platform is seated a statue of the great leader President Kim Il Sung elaborating the plan for hastening the day of national liberation. The arduous march and other struggles waged by the anti-Japanese guerrillas under the command of the great leader are represented in relief on the pillars. The walls and pillars of every station are decorated with paintings and sculptures befitting the name of the station associated with the revolution. The shapes of pillars, lighting fixtures and their colours and the structure of its ceiling and everything at the station make up an art work. This is not all. President Kim Il Sung and Secretary Kim Jong Il gave on-the-spot guidance many times, and even the question of lighting was decided in such a way, according to their consideration, as to enhance the artistic effect and, at the same time, to give no strain to the people's eyes, we learned. In compliance with their desire to

give the people the best things, every station has been built with an unsparing use of natural marbles and furnished with air conditioners, and the coaches are fitted with apparatuses to relay the central broadcasts. As is clear from this, everything in the subway is a creative inheritance of the national traditions in its content, form and material quality, so that the people will have an interest in the national culture and art, reflect on the history of the struggle for liberation and against imperialism, and take a pride in their socialist construction. In this way they are encouraged to continue with the revolution unyieldingly.

It can really be said that the subway is a monumental structure built by the united efforts and creativity of the Korean people and by applying modern science and technology as a symbol of the Juche idea.

(4) A GARDEN CITY

Pyongyang called by the sobriquet of “Ryugyong” (willow capital) has most of its area covered by parks, recreation grounds and greenbelts. Its per-capita green area is 48 square metres and so it is among the leading cities of greenery in the world.

Looking at the willows on the riversides and the street trees standing in endless rows, I think the nickname is very fitting. Walking along the streets, I see flowers growing between street trees and on flower beds in the middle of the roads, and potted flowers on the windowsills of apartment houses. They say that the roads, trees and flowers are

cleaned and tended every morning by the members of the Children's Union and other organizations in the residential quarters. So they greatly refresh people. I thought that even a tree, a grass and a flower is growing together with the people in the Republic where efforts are being made to build an earthly paradise.

Closing Words

Everything we find in Pyongyang today—the remains and relics of Koguryo, the restored Taedong Gate and Potong Gate and many architectures built in the postwar days, hills, plains and rivers—is associated with the independent and creative strength of the people.

President Kim Il Sung said, **“Pyongyang is the heart of the Korean people, the capital of our socialist motherland and the source of our revolution.”** And Pyongyang is a city in which the Juche art is embodied and the home of the Juche idea.

Koyama Seiji

PYONGYANG METRO—AN ART GALLERY FOR THE PEOPLE

*The metro escalator moves
And goes down and down deeper
Into the marble palace.
There chandeliers shine brilliantly
and mosaic murals tell,
That the people have become well-to-do.
The large city deep underground
Proves the power of Juche to transform nature.
There exists Juche
For the benefit of the people.
Independence and creativity have borne fruits.
They are Tongil, Konsol, Samhung and Hwanggumbol
Stations.
Praising the labour of the people,
The big underground city, a marble palace,
Defends the life of the workers.
It is a demonstration of human strength.
It is an embodiment of Juche.
Bright is the future
Of the Democratic People's Republic of Korea,
The home of the people of the world,
Where the working masses are the masters.*

Tsukamoto Hiroyuki

Chapter VII

KOREA IS ONE— THE PROPOSAL FOR FOUNDING THE DEMOCRATIC CONFEDERAL REPUBLIC OF KORYO

KOREA IS ONE— FOR KOREAN REUNIFICATION

“It is the most important revolutionary task of our Party to win the cause of national reunification, the greatest desire of the entire Korean people.”

“Division is the road to slavery and national ruin; reunification alone will lead us to independence and prosperity. For our nation today nothing is more precious than reunification and there is no more pressing task than reunifying the country.”

KIM IL SUNG

1. THE PROPOSAL FOR FOUNDING THE DEMOCRATIC CONFEDERAL REPUBLIC OF KORYO

REUNIFICATION OF KOREA IS A DUTY OF THE ENTIRE PEOPLE

It is the greatest task of the Korean people to reunify the country independently and peacefully. Today it is also one of the world's biggest tasks deciding world peace and the course of events in the closing phase of the 20th century.

On May 26, 1972 President Kim Il Sung said in his talk with journalists of the US newspaper *New York Times*:

"We always maintain that our homeland should be reunified independently and peacefully without foreign interference. Furthermore, we hold that the unity of the entire nation should be achieved under conditions in which both sides trust and respect each other, despite the different social systems in the north and the south."

Then he remarked:

"You asked me what is the best gift I could give to our people. It is the reunification of the country."

I deeply feel that reunification of Korea is the biggest desire of the entire Korean people and, at the same time, it is the task of the people throughout the world who desire peace and independence.

THE HISTORICALLY SIGNIFICANT SIXTH PARTY CONGRESS

The Sixth Congress of the Workers' Party of Korea which was held in October 1980, after an interval of ten years, was of historic significance.

The congress attended by President Kim Il Sung and his successor Secretary Kim Jong Il, first, analysed the achievements scored in the ideological, technical and cultural revolutions of the Republic during the past ten years and set out the future tasks to model the whole society after the Juche idea and, secondly, discussed the proposition for founding the Democratic Confederal Republic of Koryo, a new proposal of the President for realizing the country's reunification, the biggest task of the Korean people, and unanimously approved it.

At present the entire people of the Republic are forging ahead more vigorously to effect the decision of the historic congress.

CHARACTERISTICS AND CONTENTS OF THE PROPOSITION

The characteristics and contents of the proposition are as follows:

1. A Confederal Republic should be established, leaving the different ideas and social systems existing in the north and the south as they are;
2. The Confederal Republic shall found a unified nation-

al government in which the two sides are represented on an equal footing and under which a regional government will be set up in the north and the south respectively;

3. Under the Confederal Government the two sides will exercise regional autonomy respectively with equal rights and duties.

President Kim Il Sung said:

“Our Party holds that the country should be reunified by founding a Confederal Republic through the establishment of a unified national government on condition that the north and the south recognize and tolerate each other’s ideas and social systems, a government in which the two sides are represented on an equal footing and under which they exercise regional autonomy respectively with equal rights and duties.

“It will be reasonable if in the unified state of a confederal type a supreme national confederal assembly is formed with an equal number of representatives from north and south and an appropriate number of representatives of overseas nationals and if this assembly organizes a confederal standing committee to guide the regional governments in north and south and to administer all affairs of the confederal state.

“As the unified government of the confederal state the supreme national confederal assembly and the confederal standing committee, its permanent organ, should discuss and decide on political affairs, national defence problems, foreign affairs and other matters of common concern related to the interests of the country and the nation as a whole, on a fair principle and in accordance with the desire for national unity, cooperation and reunification; push forward the work of uniform development of the country and the nation; and realize unity and cooperation between north and south in all spheres. The unified government of the confederal state should respect

the social systems, and the wishes of administrative organizations, every party, every group, and every section of people in north and south and prevent one side from imposing its will on the other.

“Under the leadership of the confederal government the regional governments in north and south should follow an independent policy within the limits consistent with the fundamental interests and demands of the whole nation, and strive to narrow down the differences between north and south in all spheres and to achieve a uniform development of the country and the nation.”

THE FUNCTION AND POLICY OF THE CONFEDERAL REPUBLIC

What will be the character of the confederal government and what policy will it pursue?

President Kim Il Sung explained the reason why the name of the confederal state should be called Koryo:

“It would be a good idea to call the confederal state the Democratic Confederal Republic of Koryo after a unified state that once existed in our country and is well known to the world, and by reflecting the common political aspirations of north and south for democracy.”

The following diagram shows the functions, character and policy of the government of the Confederal Republic.

THE DEMOCRATIC CONFEDERAL

Character

Independence, democracy and neutrality

Ten-Point Political Programme

1. The DCRK should adhere to Chajusong in all state activities and follow an independent policy;
2. The DCRK should effect democracy throughout the country and in all spheres of society and promote great national unity;
3. The DCRK should bring about economic cooperation and exchange between north and south and ensure the development of an independent national economy;
4. The DCRK should realize north-south exchange and cooperation in the spheres of science, culture and education and ensure uniform progress in the country's science and technology, national culture and art, and national education;
5. The DCRK should reopen the suspended transport and communications between north and south and ensure free utilization of the means of transport and communications in all parts of the country;
6. The DCRK should ensure a stable livelihood for the entire people including the working masses and promote their welfare systematically;
7. The DCRK should remove military confrontation between north and south and form a combined national army to defend the nation against invasion from outside;
8. The DCRK should defend and protect the national rights and interests of all overseas Koreans;
9. The DCRK should handle properly the foreign relations established by the north and the south prior to reunification, and should coordinate the foreign activities of the two regional governments in a unified way;
10. The DCRK should, as a unified state representing the whole nation, develop friendly relations with all countries of the world and pursue a peaceful foreign policy.

REPUBLIC OF KORYO

**The Unified Government (The Supreme National
Confederal Assembly and Its Permanent Organ,
the Confederal Standing Committee)**

Duties

To discuss and decide on political affairs, national defence problems, foreign affairs and other matters of common concern related to the interests of the country and the people as a whole, on a fair principle and in accordance with the desire for national unity, cooperation and reunification;

To push forward the work of uniform development of the country and the people, and realize unity and cooperation between north and south in all spheres;

To respect the social systems, and the wishes of administrative organizations, every party, group and section of people in north and south and prevent one side from imposing its will on the other.

**Structure and
Functions**

The Supreme National Confederal Assembly is formed with an equal number of representatives from north and south and an appropriate number of representatives of overseas nationals.

It guides the regional governments in north and south and administers all affairs of the confederal state.

**Regional
Governments**

Duties

To follow an independent policy under the leadership of the confederal government, within the limits consistent with the fundamental interests and needs of the whole nation;

To strive to narrow down the difference between north and south in all spheres and achieve a uniform development of the nation.

**THE PROPOSAL FOR FOUNDING THE
CONFEDERAL STATE IS EPOCH-MAKING,
FAIR AND ABOVEBOARD**

This proposal, as a new proposition on national reunification, is an epoch-making one which properly analyses today's complicated situation regarding the question of Korea's reunification and the difficult tasks and gives the most realistic and reasonable solutions to all problems. It recognizes all the difference existing in ideas, social systems and others and places the national interests before everything else.

**2. TASKS AND PROSPECTS FOR THE
REUNIFICATION OF KOREA**

**DANGEROUS MOVES INCLUDING THE
FOREIGN MINISTERS' CONFERENCE OF
JAPAN AND SOUTH KOREA**

(1) The foreign ministers' conference of Japan and south Korea was held, where a "request for the loan of six billion dollars" was made, and behind it an intensified policy of war is pursued by Japan, the US and south Korea in unity.

(2) The US Defence Department unwarrantably accused the Republic by announcing falsely that "a US reconnaissance plane flying over the open seas was attacked by north Korean

missiles”, while keeping the lid over their illegal occupation of south Korea and their repeated acts of provocation.

THREE OBSTACLES TO REUNIFICATION

Learning the content, character and policy of the proposal for establishing the Confederal Republic, I have become firmly convinced of its correctness and urgency, and will continue with my consistent activities for its early realization. However, great tasks remain to be fulfilled for its realization. They are:

1. to do away with the military fascist dictatorship and democratize society in south Korea;
2. to ease the tension in the Korean peninsula caused by the US occupation and remove the danger of war;
3. and to make the US and Japan give up their “two Koreas policy”.

SUPPORT FOR THE REALIZATION OF THE PROPOSAL AND OUR DUTIES

The people of the world sincerely endorse the reunification of Korea, and the movement for “supporting the proposal” is spreading all over the world for an early realization of peaceful reunification. The overseas Koreans and democrats make statements and publish messages in succession approving the Republic’s proposal to start a preliminary talk for the founding of a new confederal state. The proposal is now spreading all over the world like surging waves.

In France the “French Action Committee for Supporting the Founding of the Democratic Confederal Republic of Koryo” was formed on January 30, 1981, and the next day 133 men including Congressmen and mayors made a joint statement in support of it.

More than 70 states including Madagascar, Burundi and the Democratic Yemen and some international organizations started an international signature-collecting campaign in support of the “proposal”. The signers exceeded 600 million as of June 1981, among them nine heads of parties, states and governments.

What are our main tasks and duties?

1. Let us further intensify the movement for propagandizing widely the proposal for the founding of the DCRK and the correctness of its content and appealing for an early realization of Korea’s reunification in accordance with the proposal!

2. Let us further strengthen the struggle for friendship and solidarity with all the Korean people!

3. The struggle in Japan. Let us propel the all-out struggle against the bid of the government and financial cliques in league for turning Japan into a military giant, the attempts at “administrative reform” under the signboard of “financial reconstruction”, and the offensive to ruin education!

Kimura Tsuyoshi

REUNIFICATION IS A DESIRE OF THE ENTIRE KOREAN PEOPLE

PANMUNJOM

At 4:00 p.m. on August 8, 1980 we, the fifth delegation, arrived at the Chanamsan Hotel in Kaesong and were met by the vice-chairman of the city administration committee. He said in his welcoming speech, "The citizens of Kaesong are especially keen to bring about the reunification of the country. It is because their families—parents and wives and children— are separated in the north and the south.

"The President takes great care of the citizens and visited the city five times for on-the-spot guidance after the war, and we received his teachings on 254 occasions. In former days Kaesong was a commercial and consuming town, but now it has developed into a city of light industry with no worries about food, clothing and housing. As they are becoming well off, the people have come to think more of their parents and brothers living separately in south Korea. They think: 'I wonder if they are well,' or 'I wish I know where and how they are living now,' but they are unable to exchange even a letter and so know nothing of them. We are confident that our desire will be surely realized because we have the President and friends. We know that you extend wholehearted support and encouragement for our national reunification. We hope

you will be active in the study of the Juche idea and in the solidarity movement for reunification in the future as well.”

Soon we headed for Panmunjom. Our cars sped along the road lined on both sides with beautiful flowers in full bloom. Now and then, children, aware that we were foreign guests, waved their hands all together in token of welcome. Cows and goats were grazing leisurely on the riverside beyond a row of large luxuriant poplars. It was a peaceful rural scenery.

Farm houses with whitewashed walls dotted the scene and stretches of paddy and maize fields continued, only to be broken sometimes by *insam* fields. This is the region yielding Korean *insam*, a special product. We passed through the Panmunjom Cooperative Farm and arrived at our destination.

Here we were guided by an army major. On the northern and southern sides of the Military Demarcation Line which runs 240 kilometres across the middle of Korea from east to west lies the demilitarized zone which is two kilometres wide in north and south each. It divides Korea artificially into north and south. There are six buildings at Panmunjom. Besides, there stand buildings for observation and sentry boxes of both sides according to the provisions of the Armistice Agreement. From the south, US guards keep watch constantly on the north.

The meeting hall is divided into north and south by the mike cord running the middle of the table. This is the Military Demarcation Line. Looking out far away, one can see a scenery of beautiful fields in the northern demilitarized zone, while the southern side is wasteland overgrown with shrubs. In the distance there was something like a white wall stretching long, disappearing and reappearing as if playing hide-and-seek because of the ups and downs of mountains. Our guide explained, “That is the concrete wall built by the

US army. It is five to six metres high and 240 kilometres long from the west coast to the east. It is of no military value because ours is not an age of the 'Great Wall of China'. That wall is a manifestation of the intention of the US army to perpetuate the division of Korea, our country, and to obstruct the coming and going of things, to say nothing of people, between the north and the south."

There is a great strain among one and the same nation because it has been divided by another nation, the US army, and stands in confrontation between themselves across a Military Demarcation Line. All provocative acts are committed by the south in violation of the Armistice Agreement. Therefore, the false propaganda of a "threat of invasion from the north" is nothing but a guile to justify the American aggression on Korea. We keenly realized this through our inspection of Panmunjom. "Construction in the north" and "military drive in the south" are the impressions I gathered at Panmunjom which remain vivid in my mind still now."

STANDING AT PANMUNJOM

*Standing at Panmunjom, I look into the sky,
Where clouds float undivided.
The sky is one and the land lies unbroken.
The air, the wind and the water flow undisturbed.
Even birds come and go unhindered.
But no correspondence is allowed
With their parents and brothers.
Nothing is heard of them, they say.*

*Only people are separated.
But why has all this happened!*

*For Korea's independent, peaceful reunification,
The long-cherished desire of the Koreans,
Pull down this wall at once!
We shout to those beyond,
"US army, get out of Korea,
Clear away this barrier at once!"
Let this voice echo through the world
To grow into a loud chorus!
Once again we shout,
"US army, get out of Korea,
Clear away this barrier at once."*

DESIRE FOR REUNIFICATION

We were still under the sway of the strong emotions aroused by the inspection of Panmunjom in the afternoon, when in the evening we were invited to the banquet arranged by the Kaesong City Administration Committee at the hotel. Vice-chairman Kim said, "I, together with the citizens, extend warm welcome to you visitors to Kaesong. Your visit is an expression of your support to the policy of independent, peaceful reunification of this country and a great encouragement to us. I am deeply moved and feel a sense of friendship at the fact that you are studying and propagating the Juche idea authored by the great President Kim Il Sung and giving support and encouragement for the independent, peaceful

reunification of this country. I express my respect and deep gratitude for you.

“With the Sixth Congress of the Workers’ Party of Korea in the offing, the citizens of Kaesong are aflame with political zeal and working hard to increase production. The citizens feel anguish at the partition of the country into north and south. The question of peaceful reunification is not only a political but a humanitarian question for the separated fellow countrymen. I firmly believe that back home after your visit to Panmunjom, you will extend more unstinted support to us than before.”

He said that a large part of the city’s population have their families separated between north and south. The Kaesong citizens went through the four periods of rule—the feudal rule of the Li dynasty, Japanese imperialist rule, the rule by the south Korean puppet government, and the period of the Workers’ Party. And they are all convinced that the age of the Workers’ Party is the best one for the people.

At present the Republic is pushing forward socialist construction, regarding national reunification as its supreme task. It can be said that the desire for the country’s reunification is the source of enthusiasm displayed by the people in all areas of activity such as industry, agriculture, education and art.

The desire of the entire Korean people is focussed on one point—reunification of the country.

The “proposal for founding the Democratic Confederal Republic of Koryo” advanced by President Kim Il Sung is a realistic and fair proposition for the achievement of this earnest desire of the Korean people.

Tsuyuki Kiichiro

THE SINCHON MUSEUM AND THE HIROSHIMA EXHIBITION HALL OF MATERIALS ON THE ATOMIC BOMBING

In June 1945 Okinawa was occupied and so it was evident to everyone that Japan would be defeated. The US army itself was confident that “Japan will surrender sooner or later without the use of atomic bombs”. However, for the sole purpose of taking a more advantageous position than the Soviet Union, the United States dropped atomic bombs on Hiroshima and Nagasaki, “as one of the first great operations and experiments for the cold diplomatic war to be fought with Russia after the war”. One of the atomic bombs killed more than 200,000 people out of 420,000 who were believed to be in the city of Hiroshima at the time by the combined force of three energies—heat rays, blast and radioactive rays. Even today, after 36 years, tens of thousands of people are suffering from the aftereffects of the atomic bomb.

Being a witness of the tragedy of war as a teacher of Hiroshima, the city that was hit by an atomic bomb for the first time in the history of mankind, I was greatly shocked when I visited the Sinchon Museum.

During the Korean war (Fatherland Liberation War) the US imperialist army slaughtered Korean people most atrociously in the vicinity of Sinchon. Their cruelty in killing more than 35,000 people, one fourth of the population of Sinchon

County, was so horrible that it was hard to believe it as a doing of human beings.

The Sinchon Museum was set up first in March 1958 according to the on-the-spot instructions of President Kim Il Sung as an exhibition to expose the US imperialists' atrocity of massacre, and later on June 25, 1960, was opened as a museum.

It consists of the main hall, the former air-shelter of the Sinchon County Party Committee where more than 900 persons were burnt to death, two storehouses where 400 mothers and 102 children were killed and the two graves, one for the mothers and the other for the children. The main hall displays a wealth of materials showing the aggression of the US imperialists 100 years ago and the patriotic counterattack of the Korean people against it and their courageous struggles against the atrocities committed by the US imperialists during the Fatherland Liberation War. This museum conveys to posterity the surging indignation for US imperialism and various feats performed in defence of the DPRK in face of indescribable difficulties. Displayed in detail are materials and statistics showing the intrusion of the US ship *General Sherman* into the Taedong River in 1866 and the espionage activities of Catholic missionaries, the plunder of huge amount of pure gold on the strength of an unequal treaty, the landing of US troops at Inchon in September 1945, arrest of people, the rigging up of the puppet government, the aggressive war against north Korea,... all kinds of bestial atrocities committed by the US army during the Korean war, unearthed remains and verbal evidences.

The materials on the valiant struggle of the Korean people are also on show. All the spectators are struck by them.

Harrison, the "Sinchon district US army commander"

who entered Sinchon on October 17, 1950, ordered his men to shoot to death unconditionally those who violated his orders which he said were law. Entrenched in the building of the county Party committee, he massacred 35,000 people, or one-fourth of the entire population of Sinchon County, during 52 days of occupation.

Americans pulled out the nails of the fingers and toes of the chairman of the Women's Union organization of the tobacco factory and cut off her two ears before killing her.

They fastened the two legs of a model worker of the rice mill to two ox-carts and drove the carts in different directions, thereby tearing up his body into two. And they took 1,600 people to a reservoir and killed them by binding and throwing them into the water and even firing on them. Besides, the materials on the atrocities perpetrated by the US troops are innumerable. They dragged the chairman of the Sinchon County Women's Union organization round the streets for 20 days with her nose and ears pierced with wire and then brought her five-year-old daughter before her, and threatened her that they would kill her daughter if she did not tell the secret. But she resisted, saying, "I am a member of the Workers' Party of Korea. My daughter's life is precious for me, a member of the Workers' Party of Korea, but it is not so precious as the secret of the Workers' Party." The US imperialists buried her daughter alive before her eyes.

102 children and 400 mothers were locked up in powder magazines separately at Pamnamugol, Sinchon County, and were starved, frozen and burnt to death. They say that the valley echoed with the children's cries for mothers and mothers' shouts for their children. Our interpreter Mr. O said, "I cannot hold back my tears whenever I come here, although I visit this place so often". He said that as a student, he had

volunteered for service in the People's Army against the US army.

All over the city of Hiroshima where more than 200,000 people were killed by an atomic bomb, there are over 140 memorial monuments. In Peace Memorial Park situated in the central zone of bomb explosion, there is the hall of materials on the atomic bombing and the peace memorial hall. On display in the hall of materials on the atomic bombing are a picture of a life-size model of the Hiroshima-type atomic bomb and other pictures and data including "the introduction; heat rays, blast and radioactive rays produced by the atomic bomb; relief measures; remains and Hiroshima Monument", which explain what the atomic bomb is. "The people who have no idea of how serious and miserable the damage by the atomic bomb is, are rapidly increasing. This hall informs the world's people of the actuality of the disasters caused by the atomic bombing on Hiroshima as the witness of history, speaking for the voiceless voice of more than 200,000 victims who rest here," is the inscription at the entrance of the hall.

However, after inspecting the Sinchon Museum, I was seized by the thought that the Hiroshima hall of materials on the atomic bombing missed some important thing. Japanese imperialism had started on its Asian aggression and stuck in the mire of 15 years' war trying to turn the whole territory of China into a colony, confronted US, British and French imperialisms, concluded the Anti-Comintern Pact with Germany and Italy and entered into the Second World War, and this was when the atomic bomb was dropped by the United States. The Hiroshima hall fails to explain this fact. It fails to bring to light the fact that the dropping of atomic bombs was a US strategy against the Soviet Union and, at the

same time, apparently a kind of war crime in that the Japanese people were victimized so as to hold supremacy over the Soviet Union after the war. But it only says ambiguously, “The mistake should not be repeated again”.

It only refers to the nuclear weapons independently of the present realities of Japan and fails to mention the fact that the United States used Japan as a base for its Far Eastern strategy in invading Korea and to touch on the present situation when it is fully thinkable that the United States is going to store up nuclear weapons in Japan using it as a military base.

It is said that today nuclear weapons 1,000 times more formidable than the Hiroshima-type atomic bomb are deployed in south Korea and turned on the Republic. Through the inspection of the Sinchon Museum, I deeply felt the need to call for the withdrawal and scrapping of nuclear weapons and realized the value of peace.

Waki Tomohito

ONE KOREA IS THE DESIRE OF THE PEOPLE THE WORLD OVER

*What is that pillbox?
Why are there US troops here!
This is the land of Korea with its fields and mountains.
Korea's mountains belong to Korea!
Nevertheless!
How is it that pillboxes are in the demilitarized zone?
Why are there armed US troops here?
Have they any right
To deprive the Koreans of their happiness?
Do they set up the Military Demarcation Line
Without the permission of the Korean people?*

*The Korean people suffered from a hard life together
Under long colonial rule,
And learned to fight
For national welfare on their own,
On the strength of independence and creativity.
All the Korean people once greeted the spring.
It was a spring they won by establishing Juche.
Who seeks to wrest this spring from them?
Today the US imperialists bring dark clouds
Over the Korean people,
Over Korea that has defended its spring.
Korea is one.*

*The Korean people are 50 millions.
Thinking of those compatriots
Shivering in the cold of the winter,
The Koreans feel sorrow welling up inside.
What a pity
That the parents, sons and daughters,
Brothers and sisters,
Uncles, aunts and cousins,
Friends and acquaintances
Should live separated,
Barred from going and coming between them!*

*Is this not Korea,
The country of the Korean people?
No one in the world can ruin
The happiness of the Korean people.*

*Happiness of the Korean people
Is the happiness of the people of the world.
Korea is one and its people is one.
The people of the world support them, voicing:
Korea should be reunified by its people!
Korea should be reunified peacefully!
Pull down that concrete wall!
Drive out the US army!
The people is one and the territory is one!
Democratic people of Japan fight
For the reunification of Korea!*

August 1980

At Panmunjom
Tsukamoto Hiroyuki

MY THOUGHT AT PANMUNJOM

The fields on the side of the Republic seen from the Panmun Pavilion were well cultivated right up to the Demarcation Line, but, beyond, on the south Korean side, the fields overgrown with weeds came in sight. I think this distinction is symbolic of the difference in policies. In brief, it represents the policies of peace and war. It is the difference in policies between the DPRK that strives, united around the great leader President Kim Il Sung, to build a socialist state free from oppression and exploitation and to achieve the independent, peaceful reunification of the country with a steel-like will, and the south Korean puppet government that imprisons and murders at random the democrats and students demanding peace and democracy, protects the handful of rulers and capitalists who wink at the US ambition for invading Korea, oppresses and exploits the people. Will a country that wants to provoke a war take good care of the fields and nature?

The south Korean puppet government often prattles about the “threat of invasion from the north”. It increases military expenditure, conducts the “team spirit 81” war exercise of the south Korean puppet army and the US troops, and repeats military provocations. During the Kwangju incident last year they attacked people with mortars and machine guns. On the contrary, we saw in the Republic, especially in Kaesong adjacent to south Korea, light industry

is developed, farmers are engrossed in farm work, and children are growing cheerfully and strong. If the Republic wanted to “invade the south”, it would have fortified Kaesong. As is seen clearly with naked eyes, the south Korean side built pillboxes and turns their guns on the north.

However, on the side of the Republic there was no pillbox but the crop fields although I looked round with strained eyes. I can say definitely that there can be no “aggression from the north”.

According to the Korean People’s Army man who showed me round at Panmunjom, there are Japanese who visit Panmunjom from the south Korean side for 21 dollars. What will they think of the Republic seen from the south Korean side? How will the south Korean guides explain the well-kept fields and the God-forsaken fields?

It is evident that there will be a big gap in views and impressions on Panmunjom between us who have heard, seen and personally got in touch with the people who, equipped with the Juche idea of independence, self-support and self-defence, are working hard to build socialism under the superb leadership of President Kim Il Sung, and the travellers who have done the sights for pleasure in south Korea where the US imperialists are left alone to do what they like. However, I feel I am responsible for them as the same Japanese. In order to impeach the Japanese government and monopolies that are hostile to the Republic and back up the “two Koreas” policy, I made up my mind to study, disseminate and propagate the Juche idea and to correctly teach children the excellent state structure of the Republic as a teacher and to strive more strenuously for the reunification of Korea as a Japanese.

In conclusion, I would like to introduce the words of a young first lieutenant who guided us stoutly while the MPs

were bustling about us to take our pictures. He said:

“Our struggle is a struggle for the reunification of the country and a struggle to defend peace in Asia and the world. So we deem it a great honour to engage in it.

“US aggression stands in the way of the reunification of Korea. The Japanese government is also hostile towards the DPRK. This is a stand against Korea’s reunification.

“But the movement of the peace-loving people of Japan against war and for peace is a struggle that will create favourable conditions for the reunification of Korea, and so we entertain much expectations of their future activity.

“I hope that the teachers in charge of the education of the rising generation will teach them the Juche idea and tell them well of the reality of Korea.

“Please introduce to Japan the fact that we, the People’s Army men, are also struggling stoutly upholding the proposal of President Kim Il Sung for national reunification.”

Tokida Kosuke

SUPPORT FOR THE REUNIFICATION OF KOREA AND THE STRUGGLE AT THE “YOKOSUKA BASE”

I think that to render support for the reunification of Korea is simultaneously a struggle of ours against war and for peace.

President Kim Il Sung said in his proposal for founding the DCRK that it is necessary to **“make the Korean peninsula a permanent peace zone and nuclear-free zone.”** Our anti-war peace struggle is also a struggle “to turn Japan into an eternal peace zone, atom-free zone”. In the current situation this is also a struggle for the solidarity of Japan and Korea. I think that the struggle against military alliance between Japan, the US and south Korea and against converting Japan into a great military power is our duty in strengthening solidarity between Japan and Korea.

Today the Reagan government has promised Chon Du Hwan not to withdraw the US troops in south Korea and to give more military aid, is carrying on large-scale US-south Korea joint military exercises, and aims at the “establishment of security” in the western Pacific area by Japan, the US and south Korea. The Republic is supposed to be the potential enemy in the “team spirit 81” war exercise, and the US navy is going to equip all its offensive atomic submarines and cruisers in the Far East with theatre nuclear missile “Tomahawk”.

Yokosuka where I live is a key naval base of Japan and the

US. In Yokosuka, the US naval base, there are the US Navy Command in Japan and some 50 naval units, and it is a forward strategic base of the Seventh Fleet including the nuclear aircraft carrier *Midway*.

During the Vietnamese war in the past the *Midway* that left Yokosuka took part in the bombing of North Viet Nam. Today it serves as a foothold for Asian aggression with an eye to the Korean peninsula.

The anti-war, anti-base struggle at Yokosuka has been waged unyieldingly by way of the struggle against US atomic submarines' entry into port since 1963 and the struggle to check the basing of the nuclear aircraft carrier *Midway* since 1973. The anti-war, anti-base struggle has been staged continuously by organizing many meetings, demonstrations and signature-collecting campaigns, but it still remains a US naval base. However, if the voices against war and base subside, the militarization of Japan will be rapidly accelerated. We must continue to shout against war and base at any cost until Japan-US-south Korea military alliance is shattered. Speaking of the struggle against war and base, we should not lose sight of the Self-Defence Forces of Japan along with the US troops. Whenever some of the US bases were returned, the Self-Defence Forces always took over their functions. However, today when there are moves to revise the Constitution for the worse, the "Self-Defence Forces" is seeking to become "independent" as the "army" of Japan rather than replacing the US troops. In the educational field in which we are engaged, "education in patriotism" and defence education to train a loyal "army" are emphasized, and the dream of resuming aggression is cherished. At present postwar democracy is at stake and our struggle is urgently needed.

When we think of our duty to render support for Korea's reunification, we can envisage a wide variety of activities. Intercourse with the Koreans in Japan, attendance at meetings to give support for reunification, signature-collecting campaigns, and the like are, of course, important. But as for solidarity, I think our own struggle is more important. What should we struggle against in Japan? Today when the militarization of Japan is being stepped up, we must combat, first of all, against the militarization of education, and this should be our everyday struggle. Besides, we must fight against the formation of a Japan-US-south Korea military alliance. I think this consists in our day-to-day struggle against the US troops and the Self-Defence Forces that are ever-present before us. The situation is now turning unfavourable for us to shout against war and base in the classrooms. But we are determined "not to send our pupils and students to the battlefields again". When the Japanese teachers rise with a renewed determination not to be aggressors again, the prospects of Korea's reunification will be opened up, I believe.

Further, in view of the fact that the adhesion of the Democratic Socialist Party and the Komei Party with south Korea is increasing, our struggle to cope with the political showdown in 1983 is also important.

Kamioka Kazuo

MY IMPRESSIONS OF KOREA AND THE OBSTACLE TO REUNIFICATION

I am heading the Gunma Prefecture Teachers' Society for the Study of the Juche Idea, but this time I visited Korea in the capacity of head of the Independence Society.

Before my visit, I had some image of the Republic through study and through attendance at the Society for Appreciating Korean Films. Nevertheless, as I left for Korea, my heart swelled with expectations to think that it was an opportunity to see and get in touch with the "homeland of Juche" at first hand and get a deeper grasp of the Juche idea.

What struck me first was the Pyongyang Students and Children's Palace and the Mangyongdae Children's Union camp, where "Juche-type men" were growing up. In the Republic the entire people were firmly united around President Kim Il Sung and, wholeheartedly upholding the tasks advanced by him for the socialist revolution and building of socialism, were doing everything for social progress.

Further, the question of reunification impressed me deeply and remains in my mind still now.

During my visit to the Republic, everyone said his greatest desire was reunification whenever asked. Millions of people are separated in north and south and barred from seeing each other. They cannot write to their wives and children and even do not know if they are alive.

We visited Panmunjom where the Military Demarcation

Line divides Korea into north and south.

Looking out towards the Military Demarcation Line from Panmunjom, one can see on the side of the Republic well-tended crop fields stretching out right up to the Military Demarcation Line, while the south Korean side is overgrown with weeds and shrubs.

US soldiers on the southern side were taking our pictures with a telephoto lens. We looked round the meeting hall of the Military Armistice Commission. A UN flag was put on the south Korean side. I recalled such a flag flying over the US military base, in Yokosuka, where I live. US imperialism is perpetrating aggression under the UN flag. At Panmunjom the US troops ready to invade the Republic incessantly commit provocative acts and the situation is always tense. In May last year (1980) when the university students in Kwangju rose in a struggle, the US troops in the Demilitarized Zone fired machine guns and mortars on the north. There is an agreement that only single-loaders are permitted within the Demilitarized Zone. Nevertheless, the US troops bring even mortars into this zone. In launching the provocative act in May, the US imperialists' intention was to link by hook or by crook the Kwangju uprising with the "threat from the north". But we were told that the People's Army of the Republic was not taken in by the provocation but shattered their designs at a meeting of the Military Armistice Commission.

Furthermore, the US imperialists and the "puppet government" have built a high 240-kilometre long concrete wall along the Military Demarcation Line to perpetuate the division of north and south. On many occasions during my visit I heard people say, "If the country is reunified and the military tension removed and the present military strength for the self-defence purpose transferred to socialist construction,

how beneficial it will be for the people!” There can never be “threat from the north”. Who ever wants to see his country demolished when it has been built to this extent through the difficult struggle against the colonial rule of Japanese imperialism, national division and aggression by US imperialism? The thriving paddyfields stretching up to the Military Demarcation Line and the appearance of the people working with animation there bespeak their desire for reunification.

What impressed me most strongly during my current visit to Korea was the looks of people who are building socialism cheerfully and energetically and their indignation at the moves to frame a Japan-US-south Korea military alliance which obstructs the reunification of their country.

Fujii Yasuhito

Kamioka Kazuo

POSTSCRIPT

The Liaison Council of the Japan Teachers' Society for the Study of the Juche Idea is highly pleased to publish the third volume of the *Korea—A Trail Blazer* written by all the members of the 5th and 6th delegations that visited the DPRK.

President Kim Il Sung has authored the immortal Juche idea and applied it in all sectors of the revolution and construction in Korea, thereby achieving the prosperity of Korea, the “homeland of Juche”, in the spirit of Chollima plus the speed campaign and, moreover, instilling a boundless courage and hope in the minds of the peoples of the world who are striving for Chajusong.

In particular, 1982 will be a year when all the Korean people and the people of the whole world who study the Juche idea will commemorate the 70th birthday of the respected President Kim Il Sung and, at the same time, it is a significant year when they will greet the 40th birthday of the dear leader of the Korean people Secretary Kim Jong Il.

According to the general wishes of the Japan Teachers' Society for the Study of the Juche Idea, we decided to compile this book to be published in this year of epoch-making significance as a memorial number in commemoration of the 70th birthday of President Kim Il Sung and fixed February 16, the 40th birthday of Secretary Kim Jong Il, as the day of issue.

This book has been edited as the greatest work in memory of the fifth founding anniversary of the Japan Teachers' Society for the Study of the Juche Idea in order to introduce the today and tomorrow of "Korea, a genuine socialist country" to the broad sections of the Japanese teachers. At the same time, we compiled it by including as many materials as possible to give them a correct understanding of the Juche idea initiated by President Kim Il Sung. For this purpose, we made a plan for joint compilation prior to each delegation's visit to Korea, and the themes of articles were meticulously allotted to all delegation members according to their wish.

In 1980 the 5th delegation visited Korea just before the opening of the historic Sixth Congress of the Workers' Party of Korea.

In 1981 the 6th delegation visited Korea after the Party Congress when under the guidance of President Kim Il Sung respected by the entire Korean people and the sagacious leader of the Korean nation Secretary Kim Jong Il, the struggle of the Korean people was deepening to advance the three revolutions further to brilliant victory, to model the whole society after the Juche idea which is the general task of the Korean revolution, and to build a unified state by founding the DCRK.

The delegations made a request in advance to the Korean Society for Cultural Relations with Foreign Countries, their host, with regard to study and inspection. Thanks to the meticulous care of the functionaries concerned, we were warmly welcomed everywhere during our sojourn, and we were able to have very instructive study discussions, inspections and conversations. For this we are deeply grateful to them.

The delegations were especially struck when they visited

the International Friendship Exhibition which is 4 hours' train ride to the north from Pyongyang and situated at a scenic spot of Mt. Myohyang, a place of great natural beauty. The exhibition is a marble building of dazzling gorgeousness like the "Dragon's Palace", well harmonized with the surrounding scene. In the windowless, totally air-conditioned showrooms, souvenirs sent to President Kim Il Sung from all parts of the world and heads of state were carefully preserved on display. In one of the rooms we saw Volume One and Two of *Korea—A Trail Blazer* and their English, Chinese and Spanish versions put out by the Foreign Languages Publishing House of the Republic were decorously on display, and we were deeply moved and keenly felt how much the Republic appreciated and valued these reports.

From this fact the delegations realized the Republic's great expectations for the new book and felt proud that the books had already been disseminated to the whole world. We returned home deeply sensible of our great responsibility and determined that we all the delegates would write the new book with the utmost zeal.

In August last year (1981) when the Fifth National Meeting of the Japan Teachers for the Study of the Juche Idea was held in Yokohama, all members of the 5th and 6th delegations decided on a still more concrete line of joint edition, and it was unanimously approved at the general meeting. Thus, they undertook to write actively and earnestly.

For this purpose the editorial committee was organized, the head of the 5th delegation Sasada Tokusaburo and deputy head Harada Shin, the head of the 6th delegation Kimura Takeshi, secretary Takemoto Yoshimi, director general Ohiro Sunao, members of the secretariat Kawashita Torao (Tokyo), Oishi Tadao (Kanagawa Prefecture) and Yamabe

Takeo (Chiba Prefecture) were elected its members. We got down to work with the cooperation of Mr. Nakazuka Masao (member of the 6th delegation, Saitama Prefecture).

We intended to embrace in this book all the lively aspects of Korea, a trail blazer, which is materializing the modelling of the whole society after the Juche idea.

First of all, we strove to introduce accurately President Kim Il Sung's 70 years' history of love and revolution, the activities of Secretary Kim Jong Il who is opening up the future of Korea, the Juche idea—the beacon of human race, the embodiments of the Juche idea—an independent national economy, educational work, the literature and art of Korea, and the question of independent, peaceful reunification of Korea, and all. At the same time, we arranged the enormous amount of manuscripts and unified signs and marks.

We earnestly hope that this book published by the efforts of all the members of the delegations may be more widely disseminated among the teachers of all parts of Japan and among the broad sections of the Japanese people than Volume One and Two and will help them to get a correct, deep understanding of Korea and to creatively overcome today's "ruin of education" of Japan by independently studying the Juche idea and learning from the "model country of education".

We shall be very happy if in the future, as before, this book serves the further expansion of solidarity movement for the struggle of the Korean people who strive to reunify their country by founding the DCRK and for peace in Japan and Asia.

February 16, 1982

The Editorial Board of Volume Three
of *Korea—A Trail Blazer*

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